RESIDENT FORCES OF LIFE

The Evolution of Humanity

A. L. GREENLAW

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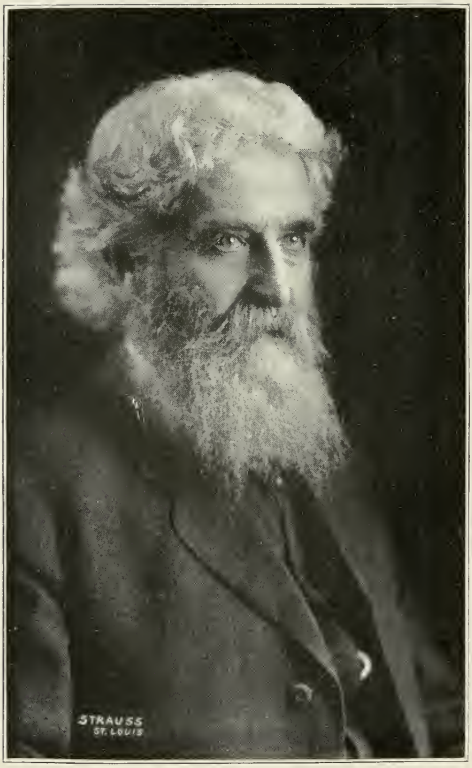

A. L. Greenlaw.

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The Evolution of Humanity

By

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PRELUDE

The purpose of this treatise is the enfranchisement of mind from the shackles of superstitions, inherited from primitive Racial Imaginations.

These have been conserved, expanded, coordinated, refined and institutionalized as the basis of religion (government).

The promoters of the various religions (so called) arrogate a sovereign, and sacred franchise to declare and dictate terms and conditions of life and destiny to all mankind, and to denounce and condemn all knowledge and thought that makes bare their premises, and rejects their assumptions of authority.

The theological stage, or plane is a passing phase of human progress.

The theological conscience must be superseded by the racial, human conscience recognizing and assuming personal and social obligations from the fact that they evolve of human nature and relationship.

This book is not a destructive criticism, but it is constructive; fitted to build up manhood in all the nobler elements of the understanding, affections, purposes and sentiments of progressive life.

PREFACE

The term Nature is a concrete expression for the total of all that is cognizable.

***Space is the illimitable universal of Nature's phenomenal energy.

***All bodies existing in space are conservations and coordinations of the universal energy, Nature.

***Polarity appears the dynamic principle of Nature that accounts for all phenomena and forces; as gravitant, vibrating, radiant, chemical, zoogenic, and psychical forces.

***Life is energy, evolving organic embodiment. Self-determinative activity, and self-consciousness characterize the higher evolutions of life.

***Its supreme expression is cerebrations (movements of the brain), wherein and whereby all phenomena of matter and of mind are recognized, classified, and coordinated by the mysterious, axiomatic I AM,—of self-and-other-awareness.

***Three principles appear in life as elemental, viz.: (a) Irritability (reaction); (b) Progress of the Whole; (c) Resident Force (potentiality).

***The stability and operation of these principles, in terms of a synthetic genesis, have been constant in the evolution of life.

***THE RESIDENT FORCES OF LIFE account for all that appears in psychical Man, and for all the fancies, fables, and the facts of his past history.

***The sub-consciousness of primitive Man;—free in dreams from the limitations of the senses, and time and space;—stimulating, amid varied conditions the imaginations of his waking hours;—was the tap-root of all religions.

***Man, ignorant of Nature, and of his own Mentality, could apprehend the phenomena of dreams and trance in which the dead reappeared; only in the terms of his memory, feelings, and of tradition; hence the dead ruled the living.

***Moral force is evolved of domestic and economic conditions, resisting and combating encroachments and oppression.

***Economic demands of increasing life, compel to scientific knowledge; retiring the phantasms of the imagination, as phantoms of night retire from the approach of day.

***The immortality of life appears; harmonious, throughout the whole series; only in terms of generation, wherein, and whereby constantly changing and interchanging potential assures "Progress of the Whole."

***The sexual,—organic, structural, and instinctive characteristics of creature life;—arising in Man into social and psychical forces, are evolutions of polarity.

***The genetic racial unit is triune. It is the potentiality, conservation, and procession of Nature, in terms of life.

***The scientific apprehension of evolution as the universal principle of Nature and of life, has compelled a revolution of the understanding of human life and history.

***In all that has been termed theologic, appears but the psychical status, governmental conditions and ambitions, and the social and moral recognitions of the times and places of its several appearance.

***The rational understanding is now recognized and enthroned in every institution and enterprise that appeals to intelligent thought, save the One (in general terms) that assumes to be The Institution of Life and Destiny.

***Religion (autocratic government), and Righteousness (of personal character) are not one and the same. The latter evolves of self-government, and is always personal.

***A relation of economic dependence is a condition of repression and of oppression. It is the basis of tyranny. The promoters of ecclesiastical institutions are debarred from intellectual freedom and advancement by initial ordination vows, and can only ring the changes upon the effete dogmas and creeds of the dark ages as the forlorn hope of Mankind.

***The ideal of intelligent thought is not post-mortem self-consciousness and ineffable felicity; unconnected with and contradictory to every condition of life's appearance and continuance.

***It is rather that of personal character and activity; social democratic government; ethical and practical education of childhood and youth; and world-wide international peace and comity.

***This age must evolve a new, a Racial Conscience. It necessitates Racial Men; world statesmanship; ethical Leaders, in every department and enterprise of humanity.

***The tariff of superstition's monopoly must be lifted from the understanding and conscience of men, opening to earth's multitudes the new world of personal intelligence, moral responsibility, and mental freedom, all founded upon human nature and mutual relationships.

***Rapid transit; instantaneous communication of thought and intelligence; world-wide commerce, and the great industries upon which it depends; combined, on the other hand, with modern engines of destruction and desolation, compel a type of world-manhood, and citizenship impossible to any preceding generation.

***Scientific achievement has not only opened the way thereto; but necessitates that men—and nations—shall walk therein; at the peril of civilization's decline and decay.

***It is primarily a matter of your personal decision and action.

***As wise Men, Judge Ye.

I

Nature's law is never written,
Nor ever graven in stone.
The law of life and relations,
Evolves of life-force alone.

All life, in its exploration
Of earth;—questing subsistence;—
Generates its ruling forces;
Instincts of life-persistence.

II

Nature appears as energy;
Gravitant 'mid ether planes;
Infinite are its concussions;
Radiance constant obtains.

The gravitant is unresting;
Nature is never done:—
Radiant forces are vibrant;—
Reactions;—born of the sun.

Heat, motion, electricity,—
Are trinity;—Nature's law;—
Molecular force,—and solvent;—
Polarity's ceaseless draw.

Thus molar force has appearing;—
The movement of mass,—a whole;—
Force of gravitant vibrations,
In mass;—as its secret soul.

Genesis is conservation;—
Coordination of force.
Earth is a little planet;—
Matter, and fluids,—in course.

Chemical energy appears;—
Its combinations abound,
Generating protoplasm;—
Solar reaction's redound.

III

Life,—is Earth's supreme reaction,
To the potent Solar rays;—
Earth,—arising in her children;—
Herself,—and Nature,—surveys.

For nature is not creation,
But genesis synthetic,—
Ever rising to higher forms;
Each in its turn prophetic.

Nature is boundless, eternal,
Knowing no pause nor delay;—
Energy seeking expression;—
Finding out in life its way.

Behold generation of life,
Born of protoplasmic cell;—
Known only by its reactions;—
Can prophet future foretell?

Life's past to us seems eternal,—
Numbered by millions of years;—
Its myriad forms are vernal,
Amid human hopes—and fears.

In multiplied vegetal forms
It has filled earth, and renewed;—
With vitalized forms abounding,—
Life-force ascends to self-hood.

It has evolved instinctive force;
Feeling, dynamic of—will;—
Self, and racial preservative;—
Psychic expression, as well.

MAN appears above instinctive;—
In intellective reason;—
Directing thought to Nature's laws,
He learns life's varied lesson.

Thus he rises to dominion
Over nature and her laws,
Attaining to sovereignty;
Perception his final cause.

IV

We trace the order of nature;—
Each effect evolves as cause,
Higher genesis succeeding;—
Life-evolving higher laws:

Gravitant force, in radiant,
Chemical force evolving;
Rising to protoplasmic plane,—
Zoogenic involving.

Vital force makes its appearance;
Reaction on lowest plane,—
Whence,—immortal life succeeding,—
Evidences nature's pain.

Nature's universal urging,
Pressing,—as from a center,—
Eventuates in countless forms
Of life, and its inventor.

Procuration;—never progress,—
Nature contributes of life;—
Profligate is her expression;—
Progress is evolved of strife.

For right to live, is might to live;
Throughout the whole progression;
In twofold form, desire maintains
Life's dynamic concession.

The vegetal domain of life
Supports the living creature:
Life is constant evolution,—
Its universal feature.

V

Instinctive feeling—nature of pain—
Prompts to pursuit of pleasure;
Increase of life,—nature's function,—
Thereby secures its measure.

All forms of life are cyclical;
Advantage, variation,
Reproduction and nutrition,
Improve the generation.

Instinctive force, in creature life,
Appears an intuition;
Subsistence, and escape from foes,
Tend to enlarge fruition

Into cunning and persistence;
Resource to compass an end;—
Care and protection of the young;
Bold in combat to defend.

Organization structural
Evolves of life's condition;
Nature's success, becomes species,
Persistent filiation.

VI

Organization culminates
With form, endowed to sustain
Nature's energy and record;
In her storage batt'ry-brain.

Man is nature's evolution
Into personality;
Recognizing self-awareness,
Conscious of immensity:—

Microcosm of nature's vastness;
Record of her ceaseless play;
Student of her hither progress;—
Prophet of all future sway.

Universal cosmic forces;
Solar systems in their way;
Planets, in their orb'ts revolving,—
Have their type in human clay.

VII

Human life evolves of nature,—
Limitation of all thought;
Baffling all imagination;—
Other source—to mind—is not.

As tree draws life of its rootlets,—
Quickened by sunlight and rain;
Or herds feed on vegetation,—
Basking in sunlight of plain;—

Is Man fruition of nature,—
Though thought may calculate skies;
When Man ceases grasp on earth-life:
To Mind he is not,—he dies.

Life, force involves embodied form:—
Only,—thus does it appear.
Mind must conclude thought of person,
By the self of hope and fear.

Nature's energy and motion,
Mind defines in terms of force;—
As gravitant, electrical;—
Seasons in their onward course.

Nature's universal system,—
Disclosing cyclical laws;—
Constant in complex gyrations;—
Is,—to mind, essential Cause.

VIII

Man appears but a mere creature
Upon the instinctive plane;
He triumphs over nature's force;—
His equipment,—is his brain.

Psychical force generates here,
Within the animal life;—
Commanded by dual desires,—
Dynamic to maintain strife.

Nature's law is opposing forces:—
From world system, down to cell,
They stand in constant relation;—
Within man's nature, as well.

The course of life is cyclical;
As the movements of the spheres,—
The circle of man's life is run,—
Balanced by desires and fears.

In equilibrium of life,—
Polarized pleasures and pains;—
Imagination stimulates;
Psychic force constant obtains.

Hence each potentiality,
Resident in soul of man;—
Reacting on environment;—
Discloses life's onward plan.

Life awakens dormant forces,—
In new relations dwelling;—
Whence appear—in later ages,
Their fruits;—of progress-telling.

IX

We, from the vantage of cycles,
Look back upon early man;
Our minds,—of late development;—
View but how our lives began.

We allow not for the ages
Of man's life upon the earth,—
That have passed in constant contest;—
Our lives the fruit of its worth.

Primitive life was a conflict,—
Mere existence to maintain
Amid the forces of nature,
And beasts;—disputing man's reign.

Let us think of his horizon;—
Bounded by his sight and tread;—
How,—ignorant of nature's laws;
He feared the living and dead;

What mystery, his psychic life,
In its early unfolding;—
What struggle for sustentation,—
Nature's terrors beholding.

Language to convey his rude thought,
Could grow but by accretion,
Out of the poor activities,—
Compelled by lowly station.

Far back of all written record,
Man strove with the beasts for food;
The greatest skill to overcome;
To him,—was the highest good.

Cunning and courage developed,—
Increasing triumph of man:
He who would live must overcome,
Is nature's uniform plan.

X

Each new experience of life,
Reacts upon the motive thought,
Nerving potentialities,
That higher conquest be wrought.

Intellect is born of instinct;
It springs from a common norm,—
The principle of deception,—
Taking but a higher form.

Invention;—principle of art,—
Base of civilization;—
Ever springs from necessity,
Through psychic exploration.

Invention, appearing early,
Reenforced the hand with stone,
Multiplying force dynamic;—
Presaging—psychical throne.

Improved, by adding a handle,
Fastened with sinew of beast.—
Man grasped the law of inertia.—
Psychic force was thus increased.

Thrown swiftly at distant object;
Force of projectile was found;
With speed—to arrest the fleetest:—
Power,—to cast to the ground.

Hammer, flintedge, projectile arm;
Are each but an extension
Of nature's art,—written in man;—
Mind's generalization.

Man's body is the suggestion
Of all his own invention;
Life's increasing necessities
Call for its powers' extension;

And mind, perceiving the demand;
Applies its inner forces;—
Recognizing natural law,
In planning all its courses.

This holds true in every line
Of all modern progression;
Though complex now, and intricate
In manifold expression.

XI

Social force appeared but vaguely
Upon the primitive plane;—
Developing slowly in thought.—
As reason strove for its reign.

At first, maternal protection
Of children,—a constant care;—
It grew with parents' provision;
Whose home was only a lair.

It grew 'mid varied conditions,
Of forest, cave, and of den;—
Itself, a mystic triune;—
The life, and rearing, of men.

It grew of the force of passion,
With primal instinct of hate;—
Amid conditions of nature,—
Where life seeks ever a mate.

Retarded progress of childhood,
Demanding maternal cheer;
Reacted upon the mother;—
And love began to appear:

Evolved of lingering childhood,—
In animal so quickly passed,—
New-born, in the heart of mother;
That constant through life shall last.

The conservating force of mind;—
Distinctive feature of race;—
Mother-love, patient, true, and kind;
Was born in an humble place:

Was born the force all-conquering;
The first moral force of life;—
Which evolved the institution,—
Home;—when all without was strife.

XII

Social force multiplied numbers,—
Family became the clan;
Developing new relations,
In the social life of man.

Clans generated into tribes,
Contentions oft involving:
Questions of food and location,
Demanded constant solving.

Force is the primal law of man
Seeking to attain his end;
Warlike, the early tribes engaged;
Strove to conquer,—or defend.

Nature's law is universal:
Conflict,—is its expression.
The strongest, fittest continue;—
Nature insures progression.

Thus throughout unnumbered ages
War was the great employment;
In triumph over beasts and men,
Man found his chief enjoyment.

The reflex of that strife goes on
Adown the generations,—
In steadfast purpose, energy,
Strength of organizations.

Aggregation can be maintained
Only by enforced command;
Hence he who led in heat of fray,
Became chieftain of his band.

Thus strife was constantly fusing
Men into a sterner mould;—
Leadership,—always stimulates
Followers, to actions bold.

Early man in constant conflict
Was free from domestic care;
Oft in reverses, wanted food;—
Victory gave food to spare.

XIII

Woman gathered fruits of nature,
To save the lives of her young;
Cultivated soil, raised a crop;—
While ever the war-cry rung.

Love is selfishness—expanding;
Feeling one's life in other;
Supreme psychic evolution,—
Born in the heart of mother.

All the differentiations
Of the primal, plastic cell,—
Organizing generation;—
Here—of crowning triumph tell.

XIV

Primal forms are all a-sexual;
Thus the female is the race,
Till at length, specialization,
In bisect of life takes place.

In early forms,—spermal adjunct
Serves to fertilize the germ:—
Ages segregate the germ-life,
Into male and female form.

Thus,—involving variation,—
Change of potential is secured;
And in dual, racial nature;
Social advance is assured.

This applies to life instinctive;—
Much more to the life above;—
Here;—the psychic forces active,—
Evolves true, conjugal love.

Female esteem of the victor
Entailed masculine power;
Woman was reduced—a slave—
In primitive, human hour.

Female esthetic taste prevailed,—
Compassed woman's subduing;—
Government was her ideal,—
Masculine force accruing.

Physical force's aggregation
Into gens, tribes, and nations;
Evolved institutions, structures;—
Early civilizations.

XV

Nature repeats every step;—
Thus recording life-advance,—
From cell to organization
Of animals and of plants.

That life reveals the history
Written in its unfolding;—
The record of evolution;—
Science is now beholding.

The primitive womb of nature;
Evolving wombs of creatures;
Duplicates the life-procession;
Repeating all its features.

In fossil forms, records appear,
Of wide signification;
The evolution of species,
Attains to demonstration.

XVI

The human personality;—
A generation's brief span;—
Involves all past evolution,
From protoplasm, up to man.

Higher, psychic generation,
Nature holds in solution;
Manhood, in self-development,
Is boundless evolution

Out of instinctive reaction;—
From sensitory knowing;—
Into psychic intellection;—
Guided by reason's showing

Of nature's universal laws;—
Basis of reason and life,—
Determining limitations;—
Conditioning constant strife.

Reason is but adaptation
Of life to its relations;—
And, function determinative
Of nature's implications;—

Intellect in operation;
The past in review taken;
The planning of activity,—
With confidence unshaken.

XVII

When reason began to displace
Instinct, with questions of cause;
The narrow consciousness of self,
Was man's data—of all laws.

The early dawn of human thought,
Could but its own light reflect;
Limited to self-awareness,—
Its image it must project.

For thought must have a theory;
And theory have a thought:
No escape from vicious circle;—
But self,—out of which it wrought.

Mysteries of the psychic self,
Compelled men to hope or fear
Mystic forms,—of subconsciousness;—
To imagination,—near.

Primitive man evolved his gods,
Out of his thought and feeling;
The struggle of instinct, and—mind;—
The source of all revealing.

XVIII

But the affective side of mind,
Was to nature presented;
In this man worshiped and obeyed,—
Also,—in this—repented.

His religion was—adjustment,—
To environment assumed
In ignorance of nature's laws;—
To what consciousness presumed.

Here is the true philosophy
Of mind, and development:
Advancement is made as knowledge
Shows facts of environment.

This principle plainly appears
In all ages of mankind;—
Subjective thought objectified;—
Deities are of the mind.

As man learns the laws of nature
With which mind alone can deal;
His gods retreat from his vision;
Mind can only self reveal.

XIX

Primitive man on psychic plane,—
Displayed imagination;—
The groping of inquiring mind,—
Beyond its comprehension.

Imagination will explore,—
Where reason has no stand;
It urges man on, more and more,
Unconfined by sea and land.

To early man,—nature's alive;
Active in all its forces;
Presided over by its gods,—
Directing all its courses.

Primitive imagination
Premised, gods created man:
Consciousness of procreation,
Could evolve no other plan.

All thoughts of Nature were in terms
Of Man's narrow, sensuous life.
Subconsciousness was mystery;
Underlying creature strife.

The answers that his senses gave;
Early were turned to feeling,—
That reached beyond comprehension,—
Mind's images revealing.

These he objectified in forms,
From constant sense impressions;
All based upon his ignorance,
Of nature's implications.

Man's senses were his instructors,
Whose lessons he must receive;
The record of his memory
Demanded that he believe.

Imagination liberates
Fears that assume to control
Understanding:—thus—psychic rule,
Evolves of Man's sensuous soul.

XX

In echo of his voice, appeared
To mind—person, as himself;
Mountain and cave, he peopled—
With satyr, sylvan, and elf.

Man's form, in shadow of sunlight;—
Himself—in water—he saw;
Oft, of the dreams of his slumbers,
He glimpsed of psychical law.

That man is more than his body;—
Self,—of mystery apart;—
That could leave it in its quiet,—
And join the friends of his heart.

The dead were held in memory;
In dreams, they were seen—alive;
To grasp the mystery of mind,
Early man did, vainly strive.

Primitive peoples are witness
Of this thought of future life;—
Filling all the earth with spirits;—
Ever abounding in strife.

The primitive thought expanded
To former foemen as well;—
Maintaining machinations;—
Later, to heaven—and hell.

XXI

Benevolent gods thus appeared;
Gods too, malicious were found.
Persons,—Nature's phenomena,—
Peopled the sky, sea, and ground.

These gods require ministration;
Those must be propitiate:
Subjective thought was only guide;
Supreme,—above gods was fate.

Above the highest of the gods;
Outside the affairs of life;
The arbiter of destinies,—
Fate,—infinite force was rife.

To Fate men offered no worship;
No shrine was built to his name;
In life,—Fate was not regarded,—
In death—all bowed to his fame.

XXII

When aged father departed,—
In dreams, he often returned,
Bringing to mind his instruction
That had too often been spurned.

The early traditions of men;—
In the procession of race,—
Established their authority;
Supreme in every place.

Obligations of moral rule
Evolve of family ties.
Childhood's necessities compel
Dutiful thoughts to arise.

Common relations of childhood
Expand to those of the clan;
Revered counsel of the aged,
Completes the cyclical plan.

XXIII

Thus did the religious impulse
Appear as the law of life,—
Binding to the past for counsel,
In present turmoil and strife.

Thus did the early ancestors
Rule in the affairs of men:
The grave was early meeting-place
Of worship, offered to them.

Passing ages obscured the old,—
Appearing in dreams no more;—
Others appeared,—fathers of men,—
Deified;—with those of yore.

Tribes battle in name of the gods;
Victorious,—divide prey;
Defeated god loses prestige;—
Conqueror's god holds the sway:—

Thus,—in the fusing of nations,
Ranged in humanity's van;
The passing of the gods of old,—
Personal,—in thought of man.

XXIV

All thought of personality
Revolves in the circle of man:
Person outside, man cannot think,
However thinking he can.

This concept had earliest root
In thought of ancestral ghost;
Man yet thinks in the subjective,
Dreaming of celestial host.

Religious thought is that of life,
Which nature rules subjective:
Man can objectify person,
But in his own perceptive.

Primitive man evolved spirits,
Of his subjective feeling;—
Forces and facts that he perceived,—
Ever to him appealing;—

Of his dreams;—the dead man's dual,—
Superior to his might,—
Whose passions continued in force;
Active throughout day and night.

From his conscious activity,
Like consciousness he inferred,
Dwelt in the forces of nature;
In everything that stirred.

His breath, upon his hand he felt;
Zephyrs ever fanned his frame;
To him they were breath of the gods,—
Suggestion,—of spirit name.

XXV

Thought objectified as person,—
Ever must make his demands;
Consciousness was correlated;
Fear enforced its own commands.

Conqueror of brute-creation,
Is now conquered by his mind;
But he struggles after knowledge;
Nor will rest, till truth he find.

Man has left the realm of instinct,
For the higher, psychic plane;
Early loss,—in nature's process,—
Generates a later gain.

Resident force of mind appears;
Reason here, is in full view;—
Consciousness, man's only data,—
To this, his logic holds true.

Psychical protoplasm is here,
Organizing nerves of life,
Within basal, instinctive thought,
That shall merge in nobler strife.

Here the progenitors are found,
Of the species that arise
On the human plane of nature,—
Striving to win what they prize.

Trace here natural selection;
Priesthood, soldiers, working clan;
Organized social relations;
Each must labor where he can.

The sagacious, cunning, crafty,
Declared partnership with gods,
By incantation, sorcery,
They ruled, as with iron rods.

The group sentiment of safety;—
Escape from fear of the dead,—
Demands their propitiation;
Ministry must have a head.

Trace the primitive of peoples,
Throughout all tribes and races;
Medicine men, exorcists, priests,
Preempted foremost places.

XXVI

Man is a trading animal,—
Seeking ever to obtain
From the minimum of labor,
The maximum of his gain.

Abundant food puts him at ease
Of physical condition:
Imaginations of the mind
Become a sterner question.

What do the gods demand of him?—
This presses mind for solving.
The only answer of his thought,—
Is self of its evolving.

(Food for the dead, upon the grave
Was first worship offering;
That spirits be propitious,—
Saved from spirit suffering.)

Consciousness is but of facts;—
In common life ensuing,—
Hunting, fishing, herding cattle;
Perhaps, foe-man pursuing.

Did war stir man's direst passion?—
Blood, only can fury quench;
Gods there be of a like fashion,—
Blood must the tomb-altar drench.

Had war consumed supply of food,—
Combining hunger with rage?—
Unhappy victims must make good,—
Both his gods and self assuage.

The human sacrifice appears
At some stage, in each nation:
Savage vindictiveness of brute,
Claims blood-bought expiation.

All life evolves of contention,
In which fittest shall survive:
Nature's selection of fitness,
Declares—in continued life.

Yet fitness is a changing term,
Modified by circumstance:
Unfitness in one condition,—
In another, may enhance.

Life-forms have arisen—decayed;
Others supplanting—meantime,
Only in turn to give way,
To organisms more sublime.

This is true of institutions,—
Organizations of men;
Though names remain, the character
Must overgrow what—has been.

XXVII

Man's economic dependence
Blinds to unfitness of creed,
And immense, vested interests
Stimulate ambition's greed.

Ancient popular tradition,
Enforced into mind of youth,
Forestalls demonstration of facts,—
Barring the mind against truth.

The more devout personal life,
The stronger error's control;
Doctrine condemns one for doubting;
To Church,—man commits his soul.

The noblest energies of mind
Become effete, paralyzed;
Made sycophants of ancient creeds,
Proclaimed,—wisdom of the wise.

The doctrine of the early ages
Was submission, helplessness;—
Man's tyranny to gods transferred;—
Priestcraft could curse men or bless.

In early ages of blood-feud,—
Priestcraft established its reign;
Built on men's imaginations
Of gods,—delighting in pain.

It led to deepest savagery,
In nations long since undone;
For rulers gave object-lessons,
That blood, alone could atone.

Preistcraft,—from earliest ages,
Has claimed absolute control
Of all men's powers of body;—
Of all endowments of soul.

In the name of gods, it has claimed
Divine bestowment of right
To bind, and loose eternally,—
In praise of their wondrous might.

This tyranny began in tribes;—
Based on superstitious fear,—
Fostered ever by priestly craft,—
Mysterious and severe.

Far back of written history
Or later,—without letters;
Priestcraft shackles to psychic fears
With superstition's fetters.

We trace record of all ages;
View customs of any land:
Priests ruled;—never did the sages;—
Tyranny enforced command.

They incorporated the truth,
Moulded to demands of dues;
Exalting former prophets, all
To substantiate their views.

Thus were forged upon the masses
Ancient tradition's fetters;
Binding men's minds to pay tribute,
To priests,—the caste of letters.

Selfishness increases demands,—
Fattening on what it feeds:
Institutions tend to corrupt
Priests, with gold, people with needs.

Where ecclesiastics control,
Personal thought is subdued;
Prophetic spirit is silenced;
Few with power are endued.

Ceremony becomes worship;
Submission, commends to God:
Priestly ruling condemns science;
People prostrate at its nod.

The early history of race
Revolves about priestly lore;
Binding later generations
To superstitions of yore.

XXVIII

Human nature is expansive;—
Exploring every land;
Finding new fields of enterprise;
Impatient under command.

Every claim of dominion
Develops opposing force;
While constant demands of nature
Determine its future course.

Increased aggregations of men
Diversified modes of life:
Captives were held in slavery;
Nations were in constant strife.

Life's foundation is the body,
Constant in demand for food.
Ambition ruled superstition;
Outranked priests in shedding blood.

Even priestcraft must bow to king;
Or, must with the king make truce:
Here we find,—"the war of the gods,"
Through centuries of abuse.

The people have ever been pawn
To jealousies thus arrayed;—
Ground down to mere subsistence,
While tyrants pursued their trade.

The strong, ever lord over weak;
Simple,—to priestcraft, fall prey.
Duplicity, and force, founded
Churches and states,—that hold sway.

Selfishness is the root of life,—
Evolving all its forces.
War and labor have been pruners,—
Of its growths,—shaping courses.

Generation's differential;
Based on experience's plane,—
Has added new factors and features;
Developing psychic gain.

Aggregation's constant demand
For food,—in struggle of life,
Dispersed the weak, but undaunted,—
To regions more free from strife.

Explorations have ever been
By searchers for rest and food;—
Only to be further crowded,
By conquering hardihood.

Ethic forces have arisen
Out of universal fray;—
Sense of right and justice,—
Demanding the right of way.

XXIX

Looking backward, to the dim past;—
Ere man a record could write,—
He builded civilizations
Whose ruins attest his might.

His dwellings were in many lands;
Many islands of the sea
Had answered to his wandering
Quest of life and liberty.

The time since hieroglyphic
Written history began;
Is but as a fleeting moment,
Compared with the age of man.

Egypt, Chaldea, Babylon,—
Empires of mighty powers,—
Had each their ancient histories;—
To them,—far reaching as ours.

Each had system of church and state;—
Vast combination of rule,—
Soldiers, disciplined for warfare;
The masses, in labor's school.

Mankind then, in distant regions,
Mighty force was evolving;
To engage with them in warfare,—
Problem of fitness—solving.

XXX

Thus,—has synthetic genesis
Built up the nations of men;—
Integrating the elements;—
Ever renewing again:

Evolving higher, psychic force;
Changing potential ever;
Universalizing knowledge,—
The mighty, psychic lever.

Human contention has evolved
More and more, of psychic rule:
Strenuous experiences,
Are mind's development school.

Not in orthodox teaching
Of opinions ancient grown;
Nor in appeals to the feelings,
Does mind establish its throne.

Mind's throne is man's understanding;
Here he is monarch alone;
Nor may any foreign ruler
Usurp mind, on reason's throne.

The school of association—
Mutual necessity,—
Ever imparts the truths of nature—
Life's great university.

The appetites;—life's dynamics—
Demanding satisfaction;—
Continuing the species;—
Are nature's contribution.

Thus nature drives the human kind
To practical solution
Of life's potentialities,
By ceaseless evolution.

XXXI

The appetites for food and race,
Are nature's dynamic force,—
Urging ever the procession
Of life in constant course.

The force that makes life eternal,
Ever is in life inherent
In instincts, deep as life itself;
Nor ever brooks vicegerent.

Life energy is life itself,—
And—its sufficient reason:
Below the fact—we may not know;—
To doubt it—is self-treason.

Life's higher, psychic expression,
Develops as intellection;
Above the primal, instinctive;—
With doubtful segregation.

It revels in its lower planes;
Of craft, and sleight,—discerning;
Only rising to ethic heights,
Through oppression, and yearning.

From conscious needs it ever breeds
Power and scope of action:
Necessities point out the way
To nature's benefaction.

Onward,—throughout untold ages,—
Mankind has ever plodded;
Compelled; its course,—by appetites;
While gods have frowned, or—nodded.

The intellective force of mind
Holds fixed relations to cause:
Must assume it,—in terms of self,
If unknown,—are nature's laws.

XXXII

Human-nature's necessities;
Encountered of life's demand;
Challenge the faculties of mind,
Nature's laws to understand.

Hence, life becomes scientific;
Discerning effects and cause;
Recognizing their relations;
Subordinating their laws.

Nature thus becomes the subject
Of the psychic force of mind;
Suggesting investigation;—
Man, leaves outgrown past behind.

Invention, art, science, and law
Expand to broader meaning;
Nature calls for cultivation,
Instead of scanty gleaning.

Reflective thought investigates
Thoughts,—of the former ages.
Nature's record,—written in rocks—
Declares life's early stages.

XXXIII

Life is the only mystery:
All else is known, and unknown.
Its course, in human history,—
Zigzags toward reason's throne.

Deep down we mark its beginning
In primal, germinative cell;
We trace its pathway of ages;—
What is life?—We cannot tell.

We resort to definition;—
Force,—that coordinates germ:
Helpless;—we confess ignorance,—
We would conceal by a term.

We turn loose imagination;—
Whose percept is but of self;—
We declare life emanation,
From person of boundless wealth.

We only deepen mystery
By our self-abdication.
We reduce self,—a supplicant
To thought,—of generation.

Nature offers no suggestion
Of the attributes of mind.
Nature is paradoxical,—
Generating force to find

Universal implications
In struggle for food and race,
Amidst the beasts and elements
That ever dispute man's place.

XXXIV

Reason, thus is nature's product,
Of experience and facts,—
Co-ordinated in consciousness,
Along weird memory's tracks.

For life, to us, is consciousness,
'Mid nature's vast creation.
We wander on our little way,—
Pursuing our vocation.

The absolute, eludes our grasp;
Dazzles our strongest vision;
Sinks,—as hades—beneath our feet;
Or rises,—as transition.

The infinite,—and eternal,—
And nothing,—to man, are the same;—
The No—of mind's limitation:
To thought,—but an empty name.

Mind's laws evolve of relation
To nature's opposing force:
Personal coordination
Supreme,—to govern man's course.

XXXV

Man's early thought was rational,
Though based on narrow knowledge.
The record of his consciousness,
To him, was school and college.

Dim was his primal perception;
His life was largely feeling:
Self,—evolves as revelation,—
Conditions all revealing.

Reason is but intuition,
Rising to the objective;
Discerning the true relation
Appearing in perspective.

It is the obverse side of mind
Distinguished from the feeling;
Discerning the course of nature,
From facts of its revealing.

It is the active force of mind;—
Of self-subordination;—
The psychic ruling element
Of all organization.

XXXVI

Reason has proven a tyrant;
Its data narrowed by few,
Who have used its machinations
The human race to subdue.

That phase of man's evolution
Has passed its culmination;
In overvaulting ambition,
Proclaiming man's damnation.

Reason flows in other channels;
Art, science, and invention;
Discovery, and industry,
Shame religion's contention.

The tree of knowledge fruits for all;
Unhedged of priestly garden;
Earth's multitudes may all partake;
Nor fear an angry warden.

Priestcraft's patent on government
Expires,—of—limitation;
Credulity,—as—ground of hope,
Receives a—long vacation.

Universal psychical force,
Evolves of understanding;—
Develops civilization,—
Personal rights,—commanding.

Scientific education
Universal must become;
Superstition now is fading;
Reign of tyranny is done.

XXXVII

Soul is the collective feelings,—
In organic life dwelling,—
And resultant activities;—
Character of life, telling.

Early insect life developed
Preference for colors bright;
No doubt too, for sweetest fragrance
That makes flowers man's delight.

Desire led to founding a home;—
Gathering sweet provision
For the season of inertness,
When hive should be a prison.

Birds have had important mission,
Improving nature's flora;—
Their choices of seeds and fruit,
Have added to its glory.

Animal life, instinctively
Rises to intellection,
In cunning and sagacity;—
Oftimes for mere dilection.

XXXVIII

The human soul, we consider
As the collective desire
With its resultant activities;
United as strings to lyre.

Soul is affective consciousness;
Subject of sense impression;
Seat of emotional feelings;
The person of expression.

The intellect is perceptive,—
Dealing ever with object;
Directing executive will
What to choose, or—to reject.

Psychic force evolves perception
Above the instinctive plane;
The indirect—intellective
Is Man;—Nature, born again.

Intellect is not dynamic;—
But director, of desires;—
The dynamics of motor will;—
By reason,—as case requires.

Reason is intellect function;—
Intellect's operation;—
Discerning universal law;—
Planning to destination.

Reason's fountain is intellect,—
The source of rational thought;—
The characteristic of Man;—
Who considers what is taught.

Its scope is right understanding
Of laws of life, and nature;—
Elements of all man's yearning,
In correlated feature.

XXXIX

All the ancient theologies
Are, but psychic expressions;—
Imaged personifications;—
Of mind's early digressions.

Back of them,—rising through ages
Of protosocial being;
Nerve and brain cells evolution
Was merging force, self-seeing.

Only the forces of nature
Played on man's infantile soul;
Primitive was his condition,—
Chaotic—the race—a whole.

Nature's variations produced
Psychic heterogeny;—
Tending ever to contending;—
Integrating progeny.

Generation's differential
Evolved organization:
Personal, parental teaching,
Began socialization.

Each step of social improvement
Has been in complication
With physical instinct's clamor
Against domestication.

In the struggle, Man has prospered;—
Though the waste is all untold.
It marked progress, to value men;
Were they captured, bought, or sold.

XL.

This advanced to Mind enslavement,
In the racial unfolding;
A Ministry,—on psychic fears;—
Evolved of mental moulding.

The intellect is directive
Of passion and of feeling:
It images desires and fears;
Duplicity concealing.

It is ever the personal
Of constant indirection;
Perceiving end from beginning,—
And how to make selection.

It is the psychic homologue
Of instinct's crafty action;
Disguising ever, its object,
Of doom,—or benefaction.

Intellect covers its own tracks,
In all its peragrations.
It arrives at self-deception;
Amid complex relations.

It moves forward as invention
Against insentient nature;
By reason her laws controlling;—
Subjugating their feature.

Its force upon animal life
Evolves domestication,
For food, labor, or protection;—
Perception's destination.

Seeking the dominion of men,
It banks on credulous fears,—
Claiming antiquity's record,
From the deepest mists of years.

Positing the personal soul
Immortal;—dual of life,—
That will persist as consciousness
In hell,—or heaven of light;

Intellect promises reward;
Happiness beatific
To submission;—but unto doubt,—
Retribution terrific.

Fortified in institution;—
Revered for its assumption;—
Co-partnership with deity,
Is its supreme presumption.

XLI

Founding on story of Peter
Who cursed,—and denied his Lord;
Crucified of Father's purpose;
Promise of His ancient word; (?)

Intellection's indirection
Promises life eternal.—
Purpose?—Dominion Absolute:
World-Taxation—Supernal.

Manuscripts manipulation;
Ages of inquisition;
Enthroned demand in government,—
Humanity's constriction.

Thousands of men, honest, and true;
But blinded in their vision;
Have obscured the laws of nature,—
Preaching condemned condition,

As Infinite intellection;—
Deity's plan for mankind;—
Law of unseen, mighty Ruler,
Who,—to priesthood had assigned,

Rights of ruling and revenue;
Letters-patent,—on doctrine;
Sole power to bind, or to loose.
Escape?—None could,—nor restrain.

XLII

Trace the course of evolution,
In its psychic expression;
Through its directive agency,
Indirect intellection;—

The highest cosmic energy;—
The—to date—revelation
Of universal principle;—
Psychical domination.

Sentient life's dynamic agents—
The appetites and feelings—
Continue the generations,
Unto further revealings.

While intellect itself, appears
High generalization;—
Largely unconscious of itself;—
Executing commission.

The plane of theologic thought,—
Based on self-conscious feeling;—
Gives place to universal law,—
Understanding's—revealing.

Nature is now the book of life,—
Object of constant study:
Self-adjustment to its order;
The realm of human duty.

Intellect's investigations
Have declared nature's forces.
In mutual adaptations,—
Men find life's growing courses.

Based on deeper understanding;
Person,—evolves worthy life:
Ethic force is generated,—
Compelling a nobler strife.

Intellect's wider, human flow,
Has been to seek out knowledge:
Industry, art, and invention,
Are founding schools, and college.

Life's broader perspective appears
Throughout human vocation.
Synthetic, psychic genesis
Dates dogma's long vacation.

Industries' civilization
Is the great ethical school.
Man's use of his understanding,
Determines him,—wise or fool.

XLIII

Man is Nature's Microcosm;
NATURE,—in Epitome:
Here combine her mystic forces;
Here's her ancient litany.

The mighty sweep of nature's laws
Appears,—in Man's dome of thought;
The record of all her forces;—
In his being have been wrought.

In Man, Nature is self-conscious;
Vibrating constant feeling;—
Ceaseless in her revolutions;
Herself,—to self-revealing.

In Man, gravitant force appears,
With radiant vibrations;
Chemical force's affinities;
In their distinct relations.

Disintegrating energies
Evolve new combinations;—
Protoplasmic cycle appears;—
From cell, to cerebrations.

Here cosmic energy is held
In multiplied solution;—
Combining with body and mind,
To nobler evolution.

Heat, motion, electricity,
In man find constant action;
Vitalizing all his members
To wrath,—or,—satisfaction.

The mechanical principles,
And the dynamic forces,
Appear in personality;—
Pursuing all their courses.

Nature's changing phenomena;—
Day and night and season;—
Have a mystic illustration,
In body, life, and reason.

Vernal sowing, and autumn fruits;
Winter;—with its chilling gloom,
Adumbrate the generations,
Moving on,—from birth to tomb.

Nature's implication of life
Is,—Relative principle;
Transient in personality;
Genesis—invincible.

XLIV

Nature was man's only teacher;—
Is now,—and ever shall be.
Cumulative lessons of life
Compel mind this law to see.

Thoughts of person are limited
By consciousness' perception;
Mind is its own limitation,
In forming its conception.

Self is the center of being;
Consciousness is its bounding;
Knowledge is ever of nature,—
The facts of man's surrounding.

Consciousness of being precedes
Understanding's conclusions;
Hence, must be primitive unit;
Whatever mind's illusions.

We find the key to early Rule:—
It is Person's subversion:—
Of desires and fears gods appear;
Cult's growth is Self's dispersion.

XLV

The appetites and senses,
Are essential expression
Of the consciousness of living,
Throughout all life's concession.

They are nature's educators
In all the life succession;
Developing the social force
In triumphal procession.

They are the true progenitors
Of moral ideation;—
Though religion has often taught
This basal truth's negation.

For they root in instinctive life;—
Survival's adaptation:
Life's adjustment to nature,
Secures its sustentation.

Pleasure is the primitive root
Of all that now is moral.
Pain gave first thought of wickedness;—
Divine,—Satanic,—quarrel.

Reason's advent enlarges scope
Of every sense impression;—
Loosing instinct's environment;
Itself now holds concession.

This is the theologic plane;—
The age of wide digression:
Instincts disturbed; reason not clear
Here reigns imagination;—

The projection of consciousness
To account for mystery.
Concept cannot transcend percept;
Gods—are—psychic history.

XLVI

Nature's creative energy
Evolves ceaseless succession;—
Assuring progress of the whole,—
In terms of generation.

Imagination is movement
Of reason's awakening;
Stimulating mental forces
To a nobler quickening.

Imaginations of the mind,
Are the ever pioneers
Of reason's deliberations;
Reckoning with hopes and fears.

They base on sensate assumption,
Drawn from sensual feeling;
Proposing to declare all cause,—
Status of mind-revealing.

All the ancient cosmologies
Show philosophical thought;
While, in early theologies;
Psychic conditions are taught.

Reason's forces attain the throne
Of Mind;—from sense perception.
Imagination's assumptions,
Still continue deception.

The cumulative tradition;—
Of man's imagination;—
Conserved in old institution,—
Is taught as revelation.

Hence the doctrine of miracles;
Back in the distant ages,
Is theologists' foundation,
Against reason of sages.

Assumption of Divine command,—
That Church determine breeding;—
Enslaves each new generation;
Superstition proceeding.

XLVII

Man's struggle for sustentation,
Compelled knowledge of nature.
Cumulative experience,
Verified facts and feature.

Scientific advance is made,—
Based upon demonstration;
Thus racial knowledge increases,
Of nature's revelation.

Intellect supersedes feeling,
As life's supreme director;
Understanding's enlightenment,
Assures it life's protector.

The human cyclical appears,
As domestic relation,—
Multiplied into race of men,—
Psychic affiliation.

Commercial relations expand
The socialistic feeling.
Telic intellect governs mind;
Ofttimes the truth concealing.

It has ever been projected
As governmental power;—
Parental control of childhood,—
Persisting through manhood hour.

Childhood, to man has no return;
Save in memory's fiction;—
Repeated ever to children,
As ethical instruction.

While nature's laws were all unknown,
The past was cumulative;
Tradition shaped the course of thought
From ancient demonstrative.

As knowledge of nature deepens,
With intellect's expansion;
The true data of life appear
Discounting old convention.

XLVIII

The human character of life
Is born of mutual need
That man regard rights of others,
As he would of own take heed.

Predatory instincts prevail
In all organizations.
Justice is of personal life;
Arbitrates aggregations.

Justice is the Law of Ethics;—
Law,—written in heart and mind.
Teachers of old superstitions,
Ever make truth hard to find.

They bind upon men heavy burdens,
That are grievous to be borne;—
Teach, as Divine,—commands of men;
That, thus the flock may be shorn.

They coerce with anathemas
Those—who superstition scorn;—
They exalt the Church, above men:—
By its rites,—all must be born.

Ecclesiastics curse the world,—
Striving for supreme control;
Theirs,—Tyranny of all ages,—
Enslavement—of ethic soul.

Partners of ambition and greed;
Theirs,—the sacerdotal scheme,
That lays all sins on one Victim,—
Whom they farm;—Man to redeem. (?)

O, Blindness of human nature;—
That cannot see life's own book,—
Written within and about man,
Wherever he choose to look.

What a travesty of the truth
That Jesus taught unto men,
Is theological dogma,
Promulgated in his name.

XLIX

Jesus stood,—uncrowned and alone;
As the Son of Man,—to men.
He declared Manhood's conviction;
That all must be born again.

Man;—must be born of the higher,—
The ethic force of the soul:
His principle of righteousness,
Must govern the self;—a whole.

So bold his lofty conception
Of manhood's mighty plan:
So glorious of endurance,—
One,—Unconquerable Man:—

Whom Church nor State could subsidize,—
Nor crush his intrepid soul;—
Later,—They apotheosize,
To supplant the gods of old:—

Stealing him from the brotherhood
Of his companions in toil,—
To eternally embalm him
In ecclesiastics' soil.

They explored all ancient records,—
Persian, Brahmin, Grecian, Jew;
To establish their contention,—
That mankind *they* should subdue.

L

Priestcraft roots in ancient fiction;
Mythical superstition,
That gods grant to caste, the glory
Of supreme jurisdiction.

A compromise God was declared;
A mystic—three persons—One.
Early preaching of righteousness,—
Gave way to—Death of the Son

As the basis of life and hope
To the alleged—fallen race;—
To whom Peter had been made Pope,
Supreme; throughout time and space.

The ages of darkness ensued;—
Mental darkness—Egyptian,—
Miracles,—and masses galore;
Indulgence,—Inquisition.

At length man's psychic energy
Broke bonds of superstition;—
Denouncing tyranny and lust,—
Dark ages culmination.

Opened were fountains of knowledge;
Truth of past ages unsealed:
Nature's laws—the eternal word
To man;—by men were revealed.

Discovery of nature's laws;
The invention of printing;—
Stimulated the minds of men,
Unto research unstinting.

Nature became a revealer
Of life and law to the world;
Invention seized its principles;
Science's banner was unfurled.

Intellect's investigation
Yielded bountiful result:
Henceforth scientific method
Prevails—over the occult.

LI

Tyranny of Pope was broken;
Servile spirit was transferred;
Leaders did the people's thinking;
Bible was declared—God's Word.

Social thought is governmental,—
Voicing the majority:—
The spirit of servility,
Craves supreme authority.

Repudiation of the Pope,
Made history essential:—
To what's ancient, men give credence,—
Are prone to reverential.

Leaders too, require a background,
As a foil for their demand:
Person renounced;—only writing
Could enforce divine command.

Here was basis of instruction;
Summary of ancient thought:—
ALL—Sacred—in minds of preachers,—
As the "Word of God"—was taught.

All their range of thought was narrow;—
Based on their past perception;—
Committed to translate doctrine
Into papal conception.

The theological system,
Politic of dark ages;
Summarized in creedal statement;
Was read into its pages.

Divine right of kings succeeded
Claim of Pope—universal.—
All reformation of doctrine,
Was pronounced pervertial.

Ecclesiastics always claim
The Keys to Race Instruction:—
Reformation expanded thought;—
Science Confirmed Induction.

Theology;—objectified
Psychology of the race;—
Must advance with the perspective
Of peoples,—in time and place.

History and biology;
With scientific teaching,
Establish psychological
Basis,—of all past preaching.

The Reformation ushered in
The dawn—the early morning—
Of day of scientific thought;—
Despite all papal warning.

LII

This is the apostolic age;
The day of revelation:
The book of nature translated,
Declares a new creation.

Nature appears;—domain of law
Of equalizing forces;—
Inherent in all its essence;—
Polarizing its courses.

Universal gravitant force;—
Electrical energy;—
Interchanging heat and motion,
Inhabit Immensity.

Intellect now takes direction
Over sentient feeling,—
Beholding nature's energy,
The sum of all revealing.

Principle of conservation
In polarized expression,—
Declares—synthetic genesis,
The Universe's concession.

Appetites, emotions, and thought,
Result as adaptations
Of universal energy,—
In organic relations.

The doubtful mind, hungry to know;—
Searching the tomes of nature,—
Has ever been truth's pioneer;
Rather than priest, or preacher.

Say of art, science, industry;—
Products of intellection,—
These, have brought us out of Egypt:—
Knowledge is our protection.

True science is revelation;
Mind's normal plane of action;—
Loyalty to intelligence;—
Is mankind's benefaction.

Anthropocentric thought retires,
And theologic spectrum
Of anthropomorphic ruler,—
Directing life by dictum.

Untrammeled minds do not project
Consciousness,—objectified—
As Cause of nature, and of mind;
Nor Deity crucified:—

But recognize limitation
Of thought to self, and nature;—
Man's universe of energy,—
Of every form and feature.

LIII

Churches have a constant mission
Dealing with the moral thought;
It is that they teach men justice,—
Illustrating doctrine taught.

Churches must recognize basis
Of the thought of ages past,
Was the subjective consciousness;—
And ideals men would grasp.

Churches must discern ethic force
Generating in the mass;—
Let go superstition's teaching;—
Be Light, and Salt,—to each class:—

Teach men that all morality
Is of human relation;
That Men,—not Gods,—determine life
A Joy,—or—Desolation.

This is Understanding's Era;
Reason reigns in Manhood's throne.
The Church must see Signs of the Times;—
Theologists' task is done.

The old theology has passed;
It never was—but shadow
Of growing, human consciousness,—
Striving its selfhood to know.

The duty of the Church at large,
Is that of education;—
Welcoming intelligent thought,—
Regardless of vocation.

The early church, in Jesus' name,
Was built on freedom of thought;
Upright conduct—the character,—
That its membership were taught.

It is good that a man should bear
The yoke in days of his youth;
But when mature manhood appears,—
Manhood must arbitrate truth.

Races and nations have childhood,
When fear is source of control:
They develop ruling spirits,—
Whose force enslaves the whole.

Here is the conflict of ages;—
The subjugation of thought
Under primal yoke of childhood,—
That absolute Rule be wrought.

LIV

If you would know the truth of life;—
Life's gift,—that's worth the giving;
Seek knowledge of your inmost self;—
Life is revealed—in living.

Your thought will flow in other lives,
Their influence extending;—
Make it of character and truth,—
That it live on unending.

For few there are who deeply think;
Thousands depend on others;
Hence, he who rightly senses truth,
Should teach it to his brothers.

How needful that we think the truth;
The wholesome, pure, uplifting;
That those we meet may know its worth,
Without the need of sifting.

Suggest of thought enters the mind,
From varied source ensuing;
Mere idle thoughts, that do but harm,
Truth will drive out—pursuing.

Nothing but truth forms character,
In fiber and progression;
Fasehood ever tends to decay
Of thought;—and to confusion.

Nor can its reiteration
In worship and devotion,
Atone the injury to mind;—
Of mystical promotion.

A lie, wherever it obtains;
Violates human nature;—
The basis of all moral law,—
The standard of each feature.

Fundamental superstitions,
Throughout ages, have enthralled
The noblest faculties of mind;—
While men upon God have called.

Thus have primal superstitions,—
Refined along the ages,—
Been taught as basal truth of life;
Subverting thought of sages.

He who but dared to disagree,
Was stamped heretic, sinner;—
Blind ignorance followed schemers;—
Deceit was ever winner.

Nature's laws are man's allotment;
Preservation claims first place;
Strife leads ever to confliction,—
Conquest advances the race.

Contention is the expression
Of nature's constant action;
The fittest thought finally rules,
However small the faction.

Fear of the dead, is priestly rule;
Of the living,—that of state:
Between rulers conflict has raged;
People were made desolate.

Men have appeared in ages past,
Who feared not dead, nor living;
True to nature, teaching people;
Themselves,—their only giving.

Institutions;—seeking his life,—
Have scorned, poisoned, crucified
The man who dared be true to self;—
Later;—They have deified.

Socrates, and Jesus, martyrs;—
Victims of inquisition,
Because they withheld not the word;—
Appear in illustration.

LV

The criterion of the truth
Is ever self and nature,—
In mutual correlation;—
Constant, in form and feature.

"What is truth?" finds ready answer:—
Truth is the recognition
Of fundamental unity
Amidst complex expression.

Psychical force's development,
Compels the laws of nature
To yield their fruition to man;—
Government is Mind's feature.

Man attains to sovereignty;—
Not by gospel of letters,
But by loyalty to selfhood;
Breaking tyranny's fetters.

This is the scientific age
Of free investigation
Of nature,—by intelligence;—
Person's, new dispensation.

Kepler, Newton, Galileo;—
Later,—thousands,—uncounted;
Have opened up nature's secrets;
Difficulties surmounted.

Nature is now an open book,
Whose pages all are reading:—
A field,—of bountiful harvest,—
Of scientific seeding.

Nature yields her deepest secrets
To man's examination:—
Harnessed,—obedient they move,—
A mighty constellation.

Distance is now no obstacle
To thought's instant expression;
Man, thinking and speaking, world-wide;
Nature's compelled concession.

Psychic force, to nature applied,
Has broken every fetter;
Humanity is sovereign;
Nature is constant debtor.

LVI

The pressing problem now of life,
Is personal conversion
To scientific righteousness;—
Superstition's subversion.

Justice and truth to the living
Are now universal thought;
Ethical forces are surging,—
Demanding that *truth* be taught;—

That ancient rites and tradition
Give way to social teaching;
That justice to each fellow-man,
Be theme of gospel-preaching.

Common spirit has been evolved;
Not intelligent, but strong;
Superstition, yet is basis
Of men's thought of right and wrong:—

Thus three Gods are arbitrators,
In all the affairs of life;
Dealing chiefly with the priesthood;
Mediators of all strife.

This is course of evolution,
Building up society;
Schooling by mental constriction,
To work, and sobriety.

Economic pressure quickens
The energies of selfhood.
Revolution of the people,
Builds new base of brotherhood.

Now the years of adolescence
Of intelligence, are past:—
Instruction of superstition
As truth to man, cannot last.

Let earth's multitudes, asking bread;
No longer get,—"Thou art rock;"
For instruction in righteousness,—
Ancient wonder-story talk.

Let ancient faith in Son of Man;
Hope of his return to men;
Merge into the understanding,—
Righteous life is Christ again.

This is the Messianic thought,
Rife in all passing ages;
By poets sung,—by prophets taught;
Not so of priestly pages:—

But submissive, suffering Christ,—
Messianic in the mass;—
Whose blood is drunk as ruddy wine;
His flesh feeds every class:—

Object-lesson of submission
From the cradle to the grave.
(Gamble and dance to aid oppressed;—
Justice,—but vainly they crave).

"My soul come not to their secret,
Nor honor,—to 'sembly joined:"
Pagan, "drink-offering of blood,
Will I not offer,"—suborned.

Injustice stalks throughout the land;
In church, state, and trade the same;
While multitudes cry for justice;
Synods, and courts, play the game.

Though the Church is but one factor
Of life's great, instructive force;
Nor may dictate the convictions,
That determine people's course;—

It must stand for truth and justice,
If advance is to be made;—
Recognizing field of science,
That already is surveyed.

It must meet the understanding
Of the thoughtful, of today;
It must reach the hearts of toilers,
All along life's weary way.

Scientific light is shining
Upon the domain of life,
Dispelling dark superstition;—
Intellect's, Industry's strife.

LVII

Man,—alone is revelation
Of creative energy;
Nature's crowning evolution;
Sovereign of nature he.

In psychic force nature evolves
Her uncreated essence:
Man appears;—nature's genesis,—
Her conscious, living presence.

Mind force;—of nature's genesis,—
Governs all matter at will:—
The cycle of evolution,
Involves self-dominion;—still.

Man sustains filial relations
To nature's life principle.
Enthronement of understanding
Will crown him invincible.

Force of insentient nature
Evolves as sentient soul:—
Nature's Laws are universal;
Manhood—inherits the whole.

Man;—Evolution of Nature;
Essence of nature, *per se;*—
The spirit of the creation,—
A Creator,—can but be.

Evolution, revolution
Evolves, under psychic rule.
Nature's reactions upon life;—
To mind are a constant school.

Striving to master the forces
Pent up in his conscious life;
Man learns the lessons of nature,
That broaden the field of strife.

Thus he enters nature's secrets,
By thought to other unknown;
Compelling her mighty forces
To serve,—that his will be done.

Man has destroyed wild beasts at will;
Or caught, and made them his own.
Industry procures subsistence,
For him, in every zone.

He finds wealth in deep-lying mines,
His growing wants to supply;
Levels forests for his uses;
Digs channels where earth is dry.

He studies earth's mighty pages;
Reads record of past in rocks;
Marks time of stars in their orbits,
In gradations of his clocks.

Lightning speeds his auto or cars;
Or lights as sun at his word;
Conveys his thought around the world,
Or makes his voice to be heard.

Physical forces are conquered,
Yet man's work will never end;
Every step of advancement,
Discovers a wider trend.

The forces of nature compel;—
When utilized by man's thought;—
Liberating psychical force,
With noble energies fraught.

LVIII

MAN,—Sovereign force of nature,—
Must generate self-control;
Discipline his living forces—
In terms of his conscious soul.

WHO,—O'er Nature holds dominion,—
Rising supreme;—Nature's Lord;—
Must, with himself, hold communion;—
Knowing Self,—Incarnate Word.

MAN'S dominion over nature
Must evolve of creature life
Subjective to psychical force,—
This is human-nature's strife.

He alone can be sovereign
Who controls his creature soul;
Yet develops all the forces
Of the Man,—a conscious whole.

Ascetic elimination
But depletes dynamic force,
Fitted to maintain the conflict
Of life, in its onward course.

The mind entranced of mystic life,
Mistakes the truth that Life is Now;—
Real in its forms and features;—
Fails true Selfhood to endow.

Now Is the Resurrection Morn,
If Man's true Self arises—
From the grave of its dead past,—
To seek Life's present prizes.

Heaven's for Man—this side the tomb—
Always; waking or sleeping:
Heaven ever is Self-increasement;
Born of labor joy and weeping.

Let mystic thoughts of future go:
Discount outgrown traditions;
You are the Self of Life Forces;
Be true to Life Conditions.

Cultivate friendship relations;
Feeling self in manhood's toil:
Sow seed-thoughts of understanding;—
Some will fall in fertile soil.

LIX

Nature writes in human fiber,
Lessons of life instruction:
Mature years but stereotype,
Her varied superscription.

"Wisdom crieth without the gates;
Her voice is heard in the street."
With truth of guidance, and warning
Human nature is replete.

One may stand upon the pavement;
View the multitudes pass by:
He may read the psychic records,—
Toward Hades,—or, on high:—

For the mystic, life-energies,
Pass into both thoughts and acts;—
Writing into life's expression,
Indubitably—the facts.

Appetites are true dynamics;—
Motive forces of the soul;
Evolving social expression,
Under intellect's control:—

Yet are wild, fierce, and pitiless
Destroyers,—self-destructive;
If,—undirected by reason,—
They rule by force seductive.

Universal lessons of life,—
Written in multiplied forms;—
Afford instruction to the wise,
To chart their course amid storms.

LX

Man alone is the Word of God;—
Book of life that all may see,—
Written in living characters;—
True, up to date—history.

Beginning with simple story;
Nativity of a child,—
Born into the home—an Eden,—
Innocent, and undefiled;

Appear the deepest lessons,
Of love, patience, and of care:
To parents, a revelation;
Solicitude is prayer.

Synthetic genesis of Man
Constant,—evolves social force
Of the generic, racial unit—
Parents and children, in course.

Here is genetic trinity;—
Processional human life;—
Archetype of the Deity
Of theological strife.

MAN is Here;—In the beginning;
Is Now,—and ever shall be:
HIS LIFE, is basis of life thought;—
Manhood is Divinity.

The Principle of Life is ONE;
Generic relations—THREE:—
In Providence, Conservation,
And Procession, they agree.

Who would understand history,
Must discern nature of Man;
Heir of self-determination;
Written in his nature's plan.

LXI

Organization builds upon
Sentiment native to mind;—
The feelings whose evolution
Is common to all mankind.

The root of the social forces
Is parental affection;
Mutual in its relations,—
Creation,—and protection.

The social force is sentiment;
Primarily a feeling,—
Germinal cells affinity,
All future life revealing.

The universal principle
Of life;—polarization,—
Dates the initial movement
Of all co-ordination.

Life is its own revelation
Upon the plane of nature:
Reaction on environment,
Determines form and feature.

Social life is evolution
Of the psychical forces,—
Seeking mutual adjustment;
Pursuing varied courses.

Equilibrium—sentiment,—
Psychic controller of life;
Unseen, but manifest throughout,
Arbitrates in social strife,

Organizes institutions;
Uniting lives together
To recognize the common need;
The welfare of each other.

Corruption has been constant fate
Of ruling institution:
Leaving the people desolate,
Beneath tyrants' oppression.

The purest sentiments of life
Combined with superstition;
Still bar men's minds against Science;—
Enslaved, of ancient tradition.

Organized institutions live,
While the lives of members cease;
Thus tradition overrides truth,
Where numbers largely increase.

Institutions impede progress,
When prey of designing men;
Nor ever purify themselves
To benefaction again.

LXII

If you would bless humanity,
Discern the psychical Man;—
Rising to sovereignty of self;
Ever human-nature's plan.

Resident force is Nature's law
Of matter,—and existence:
From gravitant to psychical,
It is—nature's persistence.

Every force of nature, free,
Strives for supreme control:
Self-triumph, over temptation,
Evolves energy of soul.

Here is the true evolution
Of life,—in its progression
Throughout countless generations,—
In immortal procession.

Here is the true revelation
Of life,—that is eternal;—
Whether in its beatitudes,—
Or,—disaster infernal.

These have a constant appearing,
In each member of the race;
Dependent upon choices made;—
Not on accidents of place.

Personal life is small, and brief;
Conscious but of the present;—
Made up largely of hopes and fears;—
These too,—are—evanescent.

In the march of generations,
We,—may hear life's martial tread:
In growing civilization,
Persists,—the life of its dead.

Aggregations' revelations
Bring to view, life-principle;—
Evolving psychic energy;—
Human soul,—invincible.

LXIII

Selfishness is life's homologue—
Of nature's Gravitant Force:
Analogy holds with Vibrant—
On through Molecular course:—

While the interchangeable terms,
Of Electricity, Heat,
And Motion;—To Chemism complete;—
Here too, analogy meet.

Selfishness,—is—Life-Assertion:—
The measure of Entity;
Defense of individual;
The source of Sociality.

Nature is paradoxical
In her expression throughout;
Prompting ever psychical force,
Her meaning to find out.

All of the higher forms, appear
Of forces unintegrate,—
Combining ceaseless concussions;—
Generating their estate.

This holds true of the creature life,
Evolving into psychic:
Disintegrating energies,
Are,—in themselves—prophetic

Of loftier combinations,
With higher integrations:—
Individual lives evolve
Into Church, State, and Nations.

LXIV

The vibrating forces of life;—
Emotions,—love, fear, revenge,—
Evolve in ecstasy—frenzy;
Organizations arrange.

Here appears psychic protoplasm,
Generating social force;
Organizing institutions;
Synthetic throughout its course.

The law of nature is severe:
Nature cares nothing for life:
Her dictate to each survival—
Is,—Continue constant strife.

That it may generate frenzy,—
Conflicting desires abound;—
Every epoch of history,
Discovers a battle-ground.

Frenzy's force is interchanging:
Love,—in relations of sex,—
Merges into fear,—in danger;—
Revenge,—if its object vex.

Fear,—in the presence of power,—
May merge into servile love;
Or,—change direction in an hour,
And chance of revenge improve.

So revenge in pursuit of prey,
May be turned aside by love;—
Meeting an opponent doughty,—
May fawn at every move.

There's no difference genetic,
Between frenzy of a crowd,
And wild, religious ecstasy,—
With its shoutings, long and loud:—

Shock may change feelings of either,
Into those of the other:
Peter may curse, blaspheme, and swear;
While Saul may preach, the rather.

Nor is there, with woman in love,
Eloping from childhood's home;
And one that goes as bride of Christ,—
Ecstatic of life to come.

Nor is there of the patriot
Who goes out to do, or die;
Or one who goes to foreign soil
With a message from Most High.

For the feelings, roused to frenzy,
May attach to any cause:—
Contingent on their direction,—
Frenzies, to themselves, are laws.

Yet this principle of frenzy,
Underlies aggregation;—
Vitalizes institutions,—
Patriotism,—the nation.

For of it are generated
All the higher psychic forms.
Potentialities appear,—
Born of human-nature's storms.

Here evolve life's deep mysteries;
Personal, social, racial,—
Organizing its elements;—
Frenzy's force initial.

Conjugal love, and, parental;—
Religious self-denial;—
And patriotic love of home,—
It nerves—for constant trial.

Yet reason must control frenzy,
If advance of life is made;—
Intellect;—not frenzied feeling,—
Directs to life's higher grade.

LXV

The complex relations of life
Evolve new obligations:
Personality advances;
Merging—in life of nations.

Philosophy, has hitherto
Objectified—as person—
Man's own subjective perception;—
Teaching self—in reversion.

Man's relations to nature's laws
Have been taught as of person;
Out of his little perspective,—
Man concludes all life's lesson.

Wider experience of life,
Reverses the thought process:
Only by conquest of nature;—
Can man,—nature's good possess.

Economic demands of life,
Constant,—ever in motion;—
Compel man to industry;—
Negative—narrow notion.

LXVI

Life's mighty multitude proceeds
Unmindful of good, and great;
Questions of food, and homing,—
Outrank affairs of the State.

The appetite of creature life;—
Involving that of race,—
Evolves all other forces;
Each—in its time and place.

Constant struggle for subsistence;—
Life's inevitable call,—
Is nature's governor of life,
Determining all,—in all.

The forces too, that will destroy
The glory of any age;
Generate of man's oppression
Of industry,—unto rage.

Shall dare, leaders of civil life,
Be unjust because ahead;
Since every class and station,
Alike,—of the fields are fed?

All ancient forms of government
Ripened,—only to decay:
History will be repeated,
Unless justice rule its stay.

Justice must be free to the poor;
To wise and unwise the same:
Courts must deal impartial justice;
Law must cease to be a game.

Thus far no rational basis
Of government has been found:
The strong have ruled over the weak;
Have crushed the poor to the ground.

"The mills of the gods grind slowly,
But they grind exceeding fine."
The punishment of injustice
Of nations,—has been condign.

People are the hope of the State;
Its guard against all decay;—
Continuance of oppression,
Hastens a reckoning day,

When rage and fury are enthroned;—
Law and order swept away,—
Monuments of ages torn down,
While primal passions hold sway.

Sense of right is universal;—
It demands all have fair-play;
Nor can all forces combining,
Ever do ethics away.

The leaders of thought, and labor,
Must turn to the people's good;
Must cease from farming the masses,—
Coining fortunes out of blood.

Reform must be of government;
Of judicial process too;
The learned professions, included;
House-cleaning, with them is due.

The relations of capital—
And labor, demand clear sight:
They can only be adjusted,
By constant regard for right.

Inter-industrial movements
Have great signification:
Industry opposing itself,—
Tends to annihilation.

Union, and Non-union
Must devise plan of action;
Recognizing rights of person,
Or freedom fails,—in faction.

For, without moral advancement,
Our country hastes to decay;
Nor can there be equivalent,—
Untoward movement,—to stay.

LXVII

Religion is of multitude:
Righteousness is of but one:
Re ligio,—binds to the past;—
Righteousness to *now,*—and on.

Religion is an echo—long;—
The past's reverberation,
From caverns of antiquity;—
To present rule of nation.

It is the principle of rule;—
Adapting to constriction
Of thought, and mentality;—
Ceremony's instruction.

Religion, is establishment
Of an aristocracy.
Its claims and demands negative,
Spirit of democracy.

It conserves records of the past,
As the summit of knowledge;—
Hence, antagonizes progress,
As taught in school and college.

Its teaching force is early bound
In livelihood relations;—
To maintain ancient traditions,—
Shut out from all vocations.

Nature, in human relations,
Has been man's only teacher.
Humanity feels and perceives;—
Determines priest and preacher.

Religion's ministry has been;
To kill prophets, and to maim;—
Later,—to build their sepulchers;
And all their teachings claim.

Men of righteousness are prophets
In influence;—oft in word;—
Seeking personal rectitude,—
Causing their voice to be heard.

Multiplied righteous characters,
Obtain democratic rule;
Loyal to themselves and others;—
True to human nature's school.

This is understanding's era;
Nature's laws are surely known:—
Man arrives at sovereignty;
Only upon reason's throne.

Appetites and superstitions
Have long usurped as teachers;—
A God of compromise is taught,—
Who herds mankind as creatures.

LXVIII

Jesus never taught religion;
But personal righteousness,
In common, human relations;
Humanity's life to bless.

The importance of righteousness,
Was his constant, growing thought;—
From beatitudes and building;
Through the parables, he taught.

Ancient tradition he ignored.
"It was said to them of old;
But I say unto you" these words;
And gave them truth from the mold.

He was not an echo of old;—
Not even of Baptist's voice;
His words rang with authority;—
Teaching men—character choice.

He ready found his simple texts,
In facts of life and nature;
Within the range of his hearers;
According to their culture.

He had developed consciousness
Of life;—in self-communion;—
The ethic self of manhood-force;—
Not echo,—of opinion.

In self-dedication to race;—
Racial manhood he revealed:—
Slave of passion and appetite;—
Throughout long ages,—concealed.

He dated new era of thought
Source of life is found within:
The Father of man, is selfhood:
Against self;—is all man's sin.

His;—was the mighty ethic force,—
Evolving—in human life;—
"Work of law, written in heart,"
Triumphant,—o'er creature strife.

For conqueror must ever be
Victor—over creature self:
Here;—Fatherhood of man appears,—
Life's inexhaustible wealth.

Here man attains—new dominion;—
The kingdom of God is known,—
Discernment of law in nature,—
Loyal—to his nature's own.

All thoughts of God are subjective;—
Basing,—in life's conscious rule:
Apart;—no thought of God finds place,
Within human-nature's school.

LXIX

Man is not a true worshiper,
But a groping devotee;—
Kneeling before external force,—
Until this truth,—he can see.

Only the pure in heart shall see
The life,—of light and beauty:
Heaven's kingdom, within you is,—
In loyalty to duty.

Not in heights, or depths of seeing;
Nor yet in temples of art,—
Is found the way that leads to life,
But,—in the thoughts of the heart.

The majesty of Jesus' life
Appears, a-down the ages;—
That he was loyal to himself,—
To life's last, tragic pages.

In him,—cycle of human thought
Has reached its consummation;—
Recognizing,—Manhood supreme—
Over all devastation.

Psychical energy of life,
Generates in human form;
Rising through the generations,
Ever to a higher norm.

Here, the creature and creator
Meet,—upon the psychic plane
Of personal, self-awareness,—
For mastery,—loss or gain.

Conflict is the law of nature
Of which energies evolve:
Every conquest of selfhood,
Generates nobler resolve.

Life-expression is selfishness
Throughout all its varied forms:
Triune is its relationship;—
Expansive,—amidst its storms.

Social confliction of leaders,
Generates psychical force:
Living thought, against tradition,—
Has marked its polarized course.

Ethical force liberated,
Involves perils of its own:
Expanding personality,—
To ignorance must atone.

Ignorance is sovereign rule;—
Belief without foundation;—
Product of tyrants,—mental slaves;—
Human mind's desolation.

Sovereign of its narrow sphere;
Hedged in by craft's tradition;
Blinded in mental vision:—
Mind,—closed to erudition.

LXX

Jesus' selfishness was racial:—
Discerning that racial good
Dwells in personal righteousness,—
Foundation of brotherhood;—

He taught it as the supreme good
Of each life;—as—of his own;—
Which he yielded to narrow greed,
That the truth of life be known.

He based his doctrine in spirit;—
The elemental source of life;—
Condition of true blessedness;
Triumphant 'mid nature's strife.

His virile life, *sans* pomp and show;
Full of love and compassion
For suffering, ignorant men,—
Revealed its noble fashion;—

Liberating new, ethic force;—
Personal condensation;—
The energies of manly life;
Enduring crucifixion.

His history is unwritten,
Nor generation declared;—
Called bruised of God, and smitten;
Whom ecclesiastics scarred.

He Himself was resurrection:
Ethic life, and truth, was he;
Made victim of priestly vengeance;
Personal thought, he set free.

His themes involved great principles;
Broad as humanity's thought:
Far above localization,
Were the truths of life he taught.

The necessity of his death,
Was in two factors alone;—
He would not be false to himself;—
Priestcraft demanded mind's throne.

The claim has been continuous
Through all the weary ages;—
Though,—no longer by cross and torch
Are done,—prophets and sages.

LXXI

Paul grasped the thought of Jesus' word:
He emulated the same.
He preached the Christ,—the crucified;—
That men are free;—in his name.

Former profits in religion
He reckoned only as loss:—
Freedom of thought to righteousness,—
Turned past honors, all to dross.

He saw a new creation rise,
Upon the ethical plane.
Resurrection of his spirit,
Transformed all loss into gain.

The racial spirit of manhood;—
The self of Manhood's Ideal,—
Asserting ruling relation,—
Is the resurrection real.

Hence evolves true dominion
Over man's creature instincts;—
Self is controlled by upright thought;—
Thus, man becomes what he thinks.

Spirit is a term for impulse;—
For urge of thought to action;—
Holy;—governing appetites,—
Purifying affection.

Often called the spirit of God;—
It is the ethic force of soul,—
Striving against the animal,
For manhood's supreme control.

LXXII

The ethical resurrection
Is the Gospel, Jesus taught;—
Personal,—in its quality,—
Universal,—in its thought:—

Seed-thought,—in mind generating;—
Leaven hidden,—in the meal;—
Prodigal,—coming to himself,—
Ethical life-force reveal.

Jesus lived the resurrection
Life that he taught to others;—
Righteousness of thought and action,—
His creed was—Men,—are Brothers.

The spirit of his life appears;—
Even from the throne of his death,
Unconquered in its expression;—
Forgiveness,—his latest breath.

Individual lives arose,
New-born,—of his life's merit;—
Denying self,—for righteousness;
Breathing—the Holy Spirit.

LXXIII

Paul was abundant in labors;
Mighty in his scope of thought;—
Grasping universal features,—
In the doctrine that he taught.

To him, Christ was ever present
In the unity of mind;—
The spirit of resurrection
Unto life;—of all mankind.

He preached the gospel of living
The Christ-life now,—upon earth;—
The resurrection power—of truth,—
Witnessed in the ethic birth.

Not in philosophy or signs,
Was based apostle's teaching;
But life of Christ,—the crucified,
Was theme of gospel preaching.

Not word alone;—its energy
Commanded the thought of men;—
The Christ,—and the resurrection,
Were in evidence,—again.

He could challenge his disciples
Of the Gospel he had taught;—
Resurrection to righteousness,—
That,—in their lives had been wrought.

Established was new brotherhood,
Basing in ethical claim;—
Resurrection of the selfhood
Unto life;—in—Jesus' name.

LXXIV

The Gospel is written in life:
Generations are pages,
Subject ever to revision;
With progress of the ages.

Stereotyped thought and teaching,
Paralyze powers of mind;—
Leading, but to repetition
Of the past;—to present blind.

Nothing local is enduring,
In the onward march of time;
Fettering the understanding
Ever has been tyrants' crime.

Minds enslaved of superstition;—
Ancient fables, crude, effete;—
Have no certain, keen-eyed vision,—
Life of today,—to translate.

Ever, hoary institutions,
Combat growing thought's advance;
The prophetic spirit—never
Has a more than fighting chance.

Religions' books must ever show
Thought's past phases and action;—
Beliefs and fears that yet survive;—
Those too in petrefaction.

LXXV

Leaders,—teachers, that would be wise;—
So too, let each disciple,—
Subject, proclaimed revelation,
To right reason's crucible:—

The Bible is history
Filled with,—imaginations;—
As base of ethical lessons;—
Assumed as revelations.

Bondage to the old confessions,
Depletes the powers of reason;—
Binding the living to the dead;—
Shackles mind to,—self-treason.

He that is not true to himself;—
In thought, and word, and action;
Whatever be his profession;—
Is a psychic petrefaction.

Men may stifle their conviction,
To preserve official head;—
Teaching the ancient tradition;
Mythical lore, ages dead;—

But the field of science, wid'ning;
Compels thought,—of manhood mind,—
Dissipating superstition;—
Leaving outgrown creeds behind.

LXXVI

The Resident Forces of Life;—
Rising to higher level;—
Contradict the theologies,—
And humanize—the Devil.

The universal principles
Never show change, nor decay:
They are the only foundation
Of the scientific day.

Ancient, theologic fiction,
Was foil,—for tyranny's rule:
Credulity and submission,—
Demand of religion's school.

We inherit the constriction
Of Person,—and Relation:—
Theological dogmatism,
Has had—no Reformation.

Science, Invention, Industry
Disclose Life's broad, human scope;—
Democracy;—Not a Sheep-fold:
Manhood's rule,—Without a Pope.

The Anointed, varied appears:
Each Benefactor of the Race,—
Evolved of Man's Necessities:—
Psychic Force,—Reveals His Face.

LXXVII

The Virtue of the Bible plan,
Was the elimination
Of gods,—and goddess from the mind
Of the ancient, Jews' Nation.

It centered in a battling God;—
Triumphant o'er all others;
Covenanting with family;—
Uniting race,—as brothers.

True to evolution of life,—
Developed martial spirit;
Nurtured the morals of the man,
Upon Jehovah's merit;—

Who—entered into human life
In intimate relation;—
Establishing his royal rule,
From low, to highest station.

Above all representation;
His nearest approach was known
Within ark of his covenant;—
Written in tables of stone.

Guarded was the sacred precinct,
By Ministry,—appointed
To teach the people his doctrine:—
Thereto they were anointed.

What rich fruition that law gave
In patriot devotion:
A Race of Free Men, who could brave
The pagan world's commotion:—

Who could endure,—all obloquy:
Ages of Christian scorning,—
Loyal ever,—to Jehovah;—
As those that wait—the morning.

What heights of prophetic vision;
What soarings of lofty praise;
What depths—of deepest contrition,
Are Israel's ancient lays:—

Vehicle of thoughtful worship,
Throughout Civilization:—
Word of prophet,—"What hath God
Wrought,"—
Fulfilled:—Israel's Nation.

LXXVIII

Truth;—Righteousness universal,—
Out of Jewish thought shall come:
It stands for human brotherhood:
All countries it claims as home.

Faith in Unity Eternal;—
Manifest in moral truth;—
Personified in character;—
Is Life's Ideal for Youth.

Here is ethical energy;
Personal revelation;
The unification of self;
Manhood's deification.

Sovereign of himself, ever;—
Supreme is his commission,—
To enlighten the lives of men;—
To witness good confession.

Man's life is not reckoned by years,
But by psychical estates;
The force that now he liberates,—
Humanity integrates.

Jesus the Nazarene, taught this;—
Human righteousness he taught:—
For this was betrayed,—crucified;—
Martyr;—to freedom of thought.

LXXIX

The churches—claiming him as guide;
Stand for constriction of thought;—
Teaching ancient, wonder-stories;—
Setting right reason at nought.

Enslaved, themselves, of tradition;
Ceremonially bound;
Theology of dark ages,
Is declared the truth profound.

Repeating mystic confession,
Three is One—One is Three;—
Accessory, throughout ages,
To Calvary's tragedy.

Father,—who sent his Son—Himself;—
His plan from eternity;—
That,—from the horrors of the cross;—
Men might learn Divinity.

That from death he rose,—ascended;—
Witnessed by a paltry few;
Whose successors,—ages later,—
Claimed command,—World to Subdue.

He who said, Kingdom of heaven
Is within the human soul;—
Has been made to stand for bloodshed;—
Tyranny of thought control.

Dogmatic organizations
Culminate in art and wealth;—
Developing spirit of caste,—
Heedless humanity's health.

Jehovah—Eternal—Justice
Is moving men's hearts today;
Resident Force—of righteousness:
Prepare,—ye wise men—the way.

LXXX

Thoughts of Person, are limited
To human-nature's token,
In self;—and other than self;—
Embodiment,—unbroken.

All, mankind's thoughts of character,
Are but their own subjective.
In our mutual acquaintance;
Each projects his perceptive.

Thus, in terms of self-perception,
Do we conceive of person.
From the affective side of mind,
Appears—mankind's conversion.

A prophet spake, in days of old,
Of Deity's appealing:
He, to the upright,—upright shows:
To froward;—thus revealing.

A later One,—who sounded depths
Of human thought's deep fountain;—
Alone in his meditations,—
In desert, plain, and mountain:—

"The pure in heart, they shall see God;"
"Blessed in their beholding."
"Heaven's kingdom within you is,"
In righteous life unfolding.

He said,—in conscious rectitude;
In terms of life procession;—
My Father and myself,—are one.
Person is correlation.

LXXXI

Obligation is as knowledge,—
Bearing constant relation;—
Hence,—expansion of intellect,
Is ever revelation:

So too;—the higher self—of self,—
Commanding thought,—and vision:
Dedicate life to its dictates;
Abjure unwise decision,

And you will find the law of life,
That in Jesus had dwelling;—
The fountain of life in the soul,—
Its waters ever welling.

LXXXII

In vain men pray to God—above,—
And cry for Spirit's falling;—
Plead intercession of the Son:—
Vague thought,—on self recoiling.

In thought of a divided God,—
Self is, in thought, divided:
One would be good; one would be bad,—
And one,—is—undecided.

Division does not stop with one;
Extended,—includes the race:
In three-fold God of the People,—
Religion,—and State vie place.

Arrange the aggregate of race,—
To make religion clearer;
Divide mankind, in three-fold one;—
The heathen, priest, and hearer.

Religion's now—Institution;
Governmental Concession;—
Through Tickets, to Eternal-Life;—
Visaed,—Weekly;—condition.

For Religion, has now become
Less Character, than Journey;
Less!—Of Personal righteousness;—
More;—To retain Attorney,

Who pleads his wounds, and bitter death;
Wrought,—of ancient Church and State,—
Of Father's purpose; in God's throne,—
That He be propitiate.

LXXXIII

Jesus' thought of the Fatherhood
Spirit of human nature;
Manifest in man's compassion;
Was distort,—out of feature.

The loyal-to-self, Son of Man,
Who spoke his own conviction,
Of universal Fatherhood,
Was lost,—in crucifixion,

To thousands, that would claim him kin,
And feel the thrill eternal
Upon the deepest chords of life;
But, for the scheme infernal,

That, later, snatched him from mankind;—
Those who, to him were turning;—
Warping his truth into a lie,—
To capture all his earning.

Men forged the story of his birth;—
Suggest, of ancient story;—
That he eclipse all old-time gods;—
Claiming, of him the glory;—

Vicegerent of God over men;—
Crowned by Him with triple crown;—
Prophet, Priest, King eternal,—
Reigning with Divine renown.

Persian,—Jewish-Priest ambition;—
Expanded to world-wide scope;—
Scent, Universal dominion,—
In the Empire of the Pope.

Ancient Writings, all, were marshaled;
To substantiate the claim,
On the plane of sense-fulfilment;—
Thus, merge rule, in Jesus' Name.

His teaching was interwoven;—
An inextricable mass;
To the confusion of statements;
Confounding every class,

Who accept dogmatic premise;—
This is all inspired of God:
Neutralized was Jesus' doctrine,
With the savagery of blood.

All the pomp of regal splendor,
Was next, transferred King-Jesus;
Who,—pomp and fraud denounced,—
to death;—
Proclaimed;—Outranks the Caesars,—

In glory,—of heavenly throne;—
Vicegerent throne a-vying,—
To show to world his royal reign;—
So too;—His Awful Dying,

Which,—In Symbol,—Never Ceases:
Who, Brought Light,—Is Fed Upon,—
As was,—in Greece,—Prometheus;—
In Myth,—of—Jupiter's Son.

LXXXIV

Here is Drama of the Ages:
Life;—Throughout the Priestly stage.
Who,—would enlighten, men of clay,—
Must suffer—the ruler's rage.

Jove is ever a jealous God,
Of the loyalty of race;—
Mental darkness is the safeguard
Of his throne,—in mankind's grace.

So his rule, he has committed
To the gods, and men of class;
Who can read his righteous judgments
Sacrificing for the Mass,

Who must grope in twilight darkness,—
Or,—black superstition's night;
Subjects,—ever of a priesthood;
Who, alone shall be their light.

From the dawn of human history,
Trace the record, page by page;—
Light has been obscured by mystic;—
Fat'ning on the pain of sage.

Hidden ever from men's vision;—
In reed papyrus preserved,—
Mingled with old superstition;
Light of Truth has been conserved.

He who taught the truth of Nature,
Became Victim,—though Jove's Son:—
Priestcraft ever, had Jove's purpose;—
Jealous that it be not done.

Jove requires Son's crucifixion,
On Caucasus' rugged brow:—
For Man's life, his death,—undying:
Women weeping then—as now.

Vulture,—eagle;—Jove's agency,
Found, in him a royal food;—
Feeding on his bleeding vitals,—
Thus inheriting,—godhood.

LXXXV

Trace Blood-feud of early peoples:
Drinking blood of fallen foe,
Revitalized victor's nature;
Life was renewed, thus to do.

Again, In war;—was truce declared;
Deciding,—We are brothers;
Self-wounded;—blood was commingled;
Each,—upon wounds of others.

Blood of foe to dead man's spirit,
Soothed; whose blood cried of the ground;
Pledging dead to co-partnership,
While yet foeman may be found.

Last refinement: God has given
Son;—of mingled blood with Man;
Supernatural conception,—
Plane of sense-proof, of his plan.

God designed, Son's crucifixion;
That his blood should ever flow,—
Under priestly purveyors;—
Arbiters of weal and woe.

Human rapacity has fed
Long;—on Jesus' vital store;
Attributing his sufferings,
To Fatherhood—men adore.

Object-lesson;—servile, meekness;
Fear of Man's own, true selfhood;—
Transfer of self to priestly rule,—
Which provides atoning blood.

God, is one essence,—persons, three,—
Subject, of priestly scheming;
Blood of the Son, is merchandise,—
Dispensed,—for men's redeeming.

The Spirit of God is flowing
In blood,—of the priestly cup;
Also, in wafer—Jesus' flesh;—
Fed to those who may not sup.

LXXXVI

Wondrous concept of Grecian thought;—
In an age when truth was bound,
In the minds of all the Sages,—
And Oracles were profound.

Thought of reason;—that truth is God
To Men,—though prey of vile greed;
Condemned,—in name of religion,—
While men on its vitals feed.

Woman's sympathy and yearning
Deify suffering, as love;—
Re-incarnating the victim
In their lives,—his virtues prove.

Domestic men are feminine
In sympathy with their wives.
Life's poles are, sex and government;—
On these rapacity thrives.

Men of Athens, in their ruling,
Decide,—Socrates must die,
To save the youth of the city;
Since Reason could gods defy,—

And prove, that gods—disagreeing;
Made impossible to know
Righteousness, in thought, and action,
While the gods did thus, and so.

Dead men's words may be repeated:
Plato could say, that—He said;
Resurrecting Truth's Champion,
Claiming him to be the head

Of his, growing apprehension;—
The True, Beautiful and Good;—
That men are not wilful wicked;—
Ignorance, corrupts the blood.

LXXXVII

So long as priestly dominion
Reaps,—in tithes and offering;—
Local deliverance obtains:—
There's no call for suffering.

But, when life is aggregation;
Not barter but commercial;
Claims,—of a Divine Concession,—
Demand base universal.

Dispersion of Jewish Nation;
Universal rule of Rome,
Date an era of the Race,
When fusion of thought should come,

Concerning character of God;
The demands He makes of men;
A universal, human bond,
On which to establish reign.

LXXXVIII

The common bond was that of fear;
Worship, throughout was priestly:
Men's thoughts of God were multiform;
From monist, down to beastly.

Jewish monotheistic thought,
Grounded in family life;
Purity of relationship;
Children,—of husband and wife.

Righteousness was its foundation;
Personal, its character:
No mediator was required:
The priest was—God's servitor.

The movement, that culminated
In Jesus' crucifixion,
Had been developing for years,
In personal conviction,

Of righteousness, truth, and honor;
Communistic view of life;
Purity of all relations;
Freedom from envy and strife.

Nothing immediate is known,
Succeeding crucifixion:
Later,—leaven of his doctrine,
Appeared, in Paul's conviction.

His labors date their initial
As an early trade-union;
Belief of Jesus' righteousness;
Foundation of communion.

His doctrine was of righteousness;—
Purity of thought and life;
Quickening of Holy Spirit,—
Dethroning all creature strife.

The organizations appear,—
Dispensers of charity,
With leader and his assistants
All,—upon a parity.

LXXXIX

The conflicting thoughts of leaders
Early induced division.
People follow their leaders;
As final decision.

Councils of leaders developed
Governmental ambitions;
The true basis of unity,
Must be ancient traditions.

Out of demand for priority;—
Appeared as a succession,—
Gospels and Acts of Apostles;—
Showing Petrine concession.

Life of Jesus was dramatized,
On the ancient, tribal plan;—
Twelve apostles;—Peter Primate,
As a foil for Roman Man.

Truth and error in admixture;
Superstitions of that day;—
Commingled with Jesus' doctrine;—
Continue their combined sway.

Writings appeared that clearly showed;—
Upon first day of pentecost;
Peter already, was primate;
Witnessed of the Holy Ghost.

False decretals,—clearly proven;—
Show decisions from that date.
They find now, no more defenders:
They were written ages late.

Invention of—The Fall of Man,
Completed the ruling scheme:—
Entrapped, in One, was human race
Whom, God only, could redeem.

To necessitate priesthood rule;
Priesthood was transferred to God:
A triune Deity enthroned,—
Partaker of human blood.

A triune government of Man,
Was translated to heaven;
Whence royal paraphernalia,—
To Primate had been given.

Jesus' character ideals,
Gave way to priestly splendor;—
The blessedness of which he taught,
Is only found up yonder.

Is found, only through submission;—
To rule,—of Christ's Vicegerent;—
As Christ—upon the cross expired;
Though, Heaven's Heir-apparent.

The hopes of life were all postponed,
Beyond life's mortal vision;
To be fulfilled beyond the grave;—
Unknown life,—elysian.

That, too,—under priestly control
On terms of priestly schooling:
From the cradle to—beyond the grave;—
Absolute priestly ruling.

This;—brought about the dark ages,
Persecuting brotherhood;—
Obscuring the wisdom of Sages,
In the mystery of blood.

Shed—from the earliest ages,
By men,—determined to rule;
In clans, in tribes, and in nations;—
Now,—grasping, for race,—the whole.

Corrupt was the fountain of life;
Destroyed,—were writings of men;
Sacrificed, were all heretics,—
To Christ's Imperial Reign.

Dethroned, was reason,—and submerged;
Command;—Believe,—or Be Damned,—
As words, that Jesus had spoken;—
While fury,—his meekness, shamed.

XC

Great Constantine, the Emperor,
Welcomed priestcraft to his throne:
In the union of Church and State,—
Jesus' teachings were undone.

Centuries of darkness ensued;
Hope, was not of life on earth.
Ambition, and superstition
Dated humanity's dearth.

Had not Christ, the Deity, said
Unto Peter,—Thou art rock,
Upon which I build my kingdom;—
I consign to you my stock?

Whomsoever you bind on earth,—
In heaven, he shall be bound:
Whomsoever, on earth, you loose;
To him, heaven shall redound?

Whomsoever's sins, ye remit,—
Are,—in heaven,—remitted:
Whomsoever's sins ye retain,—
Shall never be acquitted?

"My kingdom is not of this world;
Were it,—my servants would fight,"
"Let him that hath a sword take it;—
Buy swords, and conquer by might." (?)

Thus, the mighty Roman Empire
Enforced revised religion;—
Crushing thought, and freedom of speech,
By weight of mighty Legion.

XCI

Ancient theological thought
Fades,—in scientific light.
Civilization's growing day,
Dispels superstition's night.

The cycle of thought is complete,
In the Man of Galilee;—
Martyred,—and—later,—Deified:
Manhood is Divine:—we see.

His fame has served dual mission;
Saints supplant each ethnic god;—
Yet,—in symbol,—superstition
Feeds upon his flesh, and blood.

But the men of enfranchised thought,
See the Man,—above all fame,—
The glory of his manhood life;—
Wise men emulate the same.

Hoary Institutions totter,
Though entrenched of untold wealth;—
Founded on a racial ruin;—
Against Science's bill of health.

They must reckon with the people
Who have learned the Rise of Man;—
Through a ceaseless evolution;—
Universal Nature's plan.

Life is not creature dependence
On a God;—seeking Man's praise:—
Life is—of—co-operation,—
Constant,—in true manhood's ways.

All the Forces of Manhood Life,
Are, in man's life inherent;—
Nature's crowning evolution—
MAN,—Negatives Vicegerent.

XCII

Nature is a domain of law,—
Of equalizing forces.
Man, alone is telic person;
His percept, marks his courses.

Early knowledge was of self;
Largely—self-conscious feeling.
Knowledge of nature and its laws,
Is source of all revealing.

Righteousness is of relation;
Mutual generation
Evolves morality of thought,—
Mutual sustentation.

Religion of science appears;
Ethical sociology.
Father,—and—Brotherhood of Man,
Supersedes Theology.

Thus far Intellect has reveled
In lower planes of scheming;—
Church and state combining,—
Bent on mankind's redeeming:—

Swearing,—by all that is holy,—
That they seek the people's good;
By predatory enactments,
They have drunk the people's blood.

XCIII

Genetic theologic thought
Declares mind's limitation:
Deification of Jesus,
Thought's cyclic culmination.

Man has no concept of person
Underived of the senses.
His selfhood is of his body,
Which is both himself and his.

Aggregate organizations
Have projected deity;—
Acme of psychic selfishness;—
Seeking servile fealty.

Ruling ambition has declared
"Fall of Man" base of appeal
For universal dominion;
On terms of endless woe or weal.

Nature's law of generations
Is subverted to person;
Character discipline gives way
To hopes of absolution.

The principle of life persists
Only of filiation;
Ever renewing its selfhood
In rising generation.

XCIV

Why keep the people ignorant
Of fundamental features;
That human-life, is the measure
Of thought, of priest and preachers?

The mysteries of religion,—
In all their past unfolding,—
Represent but the facts of life,
We, daily are beholding.

Why farm the people constantly
Upon the ancient letter;
Instead of developing thought;
To make their lives the better?

Why contradict Jesus' teaching
Of righteousness of living,—
The evidence of character;
Why lay stress on believing?

His virile life, why feminize
With ancient wonder-story
Of gods—conversing with women,—
To make divine his glory?

Why, wrest ancient Jewish records
From all their scope, and meaning,
That telic element appear,
In all ecbatic seeming?

Why make Jesus subject of fate,—
Instead of world's great Teacher;—
An oblation—of God—to God;
Rather than Gospel preacher,

Who counted not life dear to self;
But spoke his own conviction,
Of the spirit of Fatherhood;—
Despising crucifixion?

XCV

No church that bears his name today;
Builds on his life's true story,
But,—deified—as ancient gods,—
Obscure his manhood glory.

Who denounced all unrighteousness;—
All hypocritic fawning;—
Is taught,—the clearing-house of sin
Of ages;—since life's dawning.

The life of righteousness, he taught,
As here, and now, and ever;—
Has been postponed beyond the grave,
Hard-by a dream-land river.

The wretched cross that crushed his life,
Became, through craft, a symbol—
Of mighty power,—to crush out thought,—
And make the nations tremble:

Symbol of autocratic rule;—
The Father of God's people:
Spirit of ancient, pagan Rome;—
Transferred to Papal steeple:

An amulet to ward off ill,
And fright the hosts of evil:
Who kissed the cross, or made the sign;—
At death, escaped the devil.

XCVI

To submerge thought, in miracle;—
Thus rule virtue,—submission;—
Wonders,—Jesus' life was woven,—
Home-folk, simple in fashion.

Six books comprise a homologue
Of ancient Jewish story,
That threw priesthood's, late concession
Back of the prophet's glory.

Each drew upon stories of old,
In which the thoughts had setting:
All,—indicate a broader claim
Than that, men were forgetting.

Miracles are interwoven
With visions, angels, devils;—
Thus propagating with the truth,
Crude superstition's evils.

Gospel of the risen Jesus,—
Claimed as the great concession;—
Is not gospel, that Jesus taught;
Nor is creedal confession.

Doctrine,—after resurrection,—
Contradicts Jesus' teaching:—
Dethrones human understanding:—
Breeds servility, meeching.

Understanding, must be enthroned,
If righteousness be virile:
The throne of right, is the selfhood;
Loyalty apart,—is servile.

The seed of truth, Jesus scattered,
Was harvested;—sown,—by Paul;—
Who preached, freedom in righteousness;—
Apart,—is corrupted—all.

His writings, too, were invaded
To establish Petrine claim.
Examine the context closely,
Wherever is found that name.

XCVII

Personal rank is the standard
Of moral obligations.
This is the rule inflexible
Meeting human conditions.

Of instinctive desires, evolve
Moral, human relation;
Multiplying and advancing,
In terms of generation.

Childhood demands, meeting supply,
Evolve filial affection;—
Fraternal feelings develop,
Of family connection.

All correspond to the selfhood,
Throughout its whole unfolding,
Into the knowledge of nature;—
Self-consciously beholding.

The rational creature becomes
A moral, and social factor,
Of the generation of life:
Protected;—now protector.

Here, the obligation rises
To the highest, human plane:—
God-head of life, is parentage;—
Dying,—but living again .

In the rising generation,
Parents, themselves, do arise,
Into a new,—re-creation,—
Immortal life,—to the wise.

Here, is the holy of holies;
The presence of the great king;
Sovereign of the earth, helpless;—
Let the Wise Man, treasures bring.

The star of his nativity,
Appears far east of his life;—
Parents of worth,—of character;
Chasteness of both, man and wife.

Not from Chaldea's distant land,—
Nor from the shepherd's folding;
But, in our homes,—on every hand,—
The Christ we are beholding.

Here is constant nativity;
Behold the blessed virgin;—
The Divine Fatherhood of Man,
In three-fold life converging.

Here is racial triunity;—
Not triune sacerdotal;—
Fatherhood, Motherhood, Childhood;—
Mankind's true sacramental.

Home is the Rock of human hopes;
The heaven of pure desire;
The resting-place of memory,—
And the sacrificial fire.

XCVIII

Man has never thought of person,
Except in terms of his own.
Combining form, with that of beasts,
Character image was shown.

Imagination cannot grasp
The principle of person
Except, in form that nature gives:—
This fact is universal.

Hence all mythologies of old;
Sculptures, paintings, and dreaming,—
Portrayed somewhat of human form;
Oft joined with beastly seeming.

Anthropomorphic terms were used
In Deity's description;—
Either form or temperament,
Was offered man's ascription.

Intellect's clarification;
Unification of race,
Dissolve imagination's rule;—
Knowledge, reason, takes its place.

All the gods of the pantheon
Have faded, and disappeared;
Save the High—Priestly—Trinity,
That Church and State union reared

Out of the fabric of the past;—
With captured prophetic thought;—
"Prepared the way," with sword and torch,—
That a Priestly God,—be—taught.

Here, we observe evolution;—
The craft and scheme of reason,
To Rule,—in name of supreme God;—
Whom to offend,—is treason.

The science of all religion,
Is dominion,—of the race;—
Exactment of tribute from toil,—
Perpetual,—keeping pace.

Hence religion always binds back
To the ancient tradition;
When God talked with the sons of men,
And gave priestcraft concession.

Search universal history;
Study all tribes and nations;—
Aristocracy of priesthood;—
Based upon revelations.

Labor's genetic synthesis;
Science;—thought, reason's clamor;—
Relegate past superstitions;
Discarding priestly glamour.

Intellect's ceaseless industry
Has wrested facts from nature;
Her laws of matter and of mind,—
That doom the priestly feature.

XCIX

Nature alone is eternal;
Yet, ever suggesting change:
Spring, summer, winter, the order
Of life in its onward range.

Man,—in common with creature kind,
Propagates his life on earth.
Self,—to him,—his total of life,—
From the date of conscious birth.

We behold but the relations,
Existing in time and space;—
Even our own self-awareness
Intermits—with the sun's face.

Memory, identifies self,
With the spring of long-ago;
Yet, in poverty, or in wealth,
We, haste on—to winter snow.

All that we are is relative;
Physical, psychic,—as well;—
Oft pitted against each other;—
How united, none can tell:

Yet,—they compose the unity
Of personal consciousness:—
Outside its terms, all conjecture
Concludes,—fathomless abyss.

We cannot form a conception;
Grasp idea or feature
Of life-principle, personal;—
Apart from living creature.

The primitive dawn of reason,—
To which all nature was life,—
Mystified of sub-consciousness;—
By dreams, with which it was rife;

Concluded that, the life forces
Persist,—unseen, and alone;—
Oft returning to the body;
To scenes that in life were known.

Out of his subjective dreaming,
Man drew his early lessons;
Meeting dead men in his slumbers;
Nature,—he filled with persons.

Sun, moon, and stars became dwellings
Of the heroes of the race;
Man thus became a worshiper
In every clime and place.

C

There has been but one religion;
The principle is the same;
To bind back to primitive thought;—
Whatever may be the name.

Its scope is ever subjective;
Dreams, visions, passions, feeling;—
Reenforced by their traditions,—
The sum of its revealing.

Ancestral heroes were the gods
Of the primitive ages.
The only rule of righteousness
Was the wisdom of sages.

Early man gave little promise;—
Often lacking subsistence;—
Low and narrow was his vision,—
Struggling for mere existence.

Man has advanced, as a fighter;
All nature is confliction:—
Mental forces are only wrought,
In struggle for conviction.

The group sentiment of safety
Developed religious cult;
For, in grouping under leaders,
The people in safety dwelt.

Self-interest fostered fiction,
Priesthood office to ensure;—
Mind was ruled by fear conviction;—
Priestcraft thrived; the masses poor.

Might was right, in all the ages:
Psychic force assumes control;—
Forging shackles of ignorance,
Upon energies of soul.

Selfishness is the force of life;
Root of all forces that grow:—
Family life promotes ethics;
Priesthood,—political show.

Priestcraft forestalls the family;
Assuming childhood to teach,
Prime lessons of superstition;
That reason may never reach.

Ethical progress is wanting,
Where priestcraft is in full force;
Scientific thought is condemned;
Superstition holds its course.

Trend of church-organization,
Is toward priestly spirit;—
To exalt dogma as the truth;—
Credence,—as ground of merit.

CI

Theology—discourse of God,—
De facto, has never been.
All, that has ever borne the term;
Was of image—of mind,—men.

Human consciousness can perceive,
But man's personality:
Concept of manhood, expanded;
Ever, has been deity.

Self is unit, of thought measure
Of personal,—serf to throne:—
Deity was in terms of self;—
Objectified thought alone.

In positive and negative
Poles, force obtains expression;
This continues,—of psychic force;—
Controlling aggregation.

Humanity resolves itself
Into ruling-class,—and ruled:
Agents,—servants,—of deity;—
Thus primitive man was schooled.

Concept of a supreme ruler,
Is of rulers' invention;—
As foil for claims of dominion;—
A mystical convention.

The characters which they portray,
Are their own analogies;—
Projection of purpose to rule;
As mystical deities.

This thought ever finds its setting
In old, assumed, condition;—
Fortified by tradition's lore,—
To bolster its confession.

CII

Nature is a domain of law,—
Rising to thought expression
In human personality;—
Its psychic evolution.

Psychic force is governmental;
Transcending the physical:—
Vitally existing therewith.
Self,—to self—is mystical.

Cosmic energy of nature;
In Man, appears vital force,—
Rising to psychic potential,
Self;—Determining its course.

Every energy of life
Urges its own expression;
Appetites—the true dynamics—
Maintaining race procession.

Nature is wholly unmoral:
Ethical forces arise,
Out of psychical oppression,—
Enacted before our eyes.

It is a fact universal;
Precluding contradiction;
Moral force evolves in cycles,
Battling against constriction.

The struggle of life is the school,
Alike,—of virtue and vice.
Life is effort, and endurance;
Who survives,—must pay the price.

Success ever breeds tyranny;—
Wealth, state, or religion,—
Predatory combinations
Preying,—praying,—a legion.

Organization concentrates,
And unifies common thought;
Conserving psychic energy;—
Leaders' vision thus is wrought.

Subordination of reason
To ancient superstitions,
Has been the curse of the ages;—
Dwarfing the generations.

CIII

Life is at large, self-adjusting;
A self-regulating force:—
The positive—and negative
Inhere,—control every course.

The economic is the base;
Necessary nutrition,—
Individual and racial;
Outweighs human decision.

Generations' aggregations
Enforce constant life's demands,
Organizing its hardihood;
Conquering sea and the lands.

Civilization's achievement
Has been born of conscious need:
Necessity was the mother
Of the whole invention breed.

This applies to institutions
Of mutual relation:—
Man's desire of self-adjustment,
Evolved the priestly station.

Psychical energy appears,
Organizing itself state;
Not upon physical forces;
But on fears,—commensurate.

Physical force had triumphed
Over animal nature;
Reason, psychic force evolves;
Mysterious in feature.

Shadows, echoes, dreams, and visions,
Offered to mind no solving,
But in the terms of conscious self
Wherein thought was evolving.

CIV

All Nature's laws, were The Unknown:
Self, and self-conscious feeling,
Were the data of reasoning;
And scope of all revealing.

As sensation,—feeling—precedes
Perception of surrounding;
Ever, psychic self-consciousness
Conditions psychic bounding.

Mind's sub-conscious activities,
Amid wondrous conditions;
Project their thoughts as images,—
Psychical cerebrations.

Thus nature becomes personal
In terms of mental feeling:
Man,—dealing with his fellow-man;
In thought, with gods was dealing.

CV

In all ages, racial progress
Has been of gods' confliction:
Psychic force demands dominion;
Derides mental constriction.

The conquerors, conquered the gods
Of their defeated foemen;—
Nor was victory of themselves,—
But of deities o'er them.

Economic factors of life
Constant, were underlying:
Demands of shelter and of food,
Assured conflict undying.

Aggregations generate ties
Of mutual relations;—
Reducing the gods in numbers,—
Advancing them in stations.

Ethical forces appearing
Within each social center,
Were made tributary to gods;—
Craft of priestly inventor.

Intellect, sentiment, feeling;—
Humanity's unfolding,—
Are wrought of its activities;—
Gods too are of—man's moulding.

CVI

The beginning was of spirits;—
Sub-consciousness still obeyed:
The dictates of filial duty;—
Ministry to parent's shade.

This developed self-denial,
And patriotic son-ship
Of location,—sacred to grave,—
Primitive church of worship.

Domestic features still prevail;
Plead Deity's alliance;
Ready to share fruits of labor,
That Gods condone dalliance.

All cult religions are founded
Upon humanity's tort;
Their ministers, are attorneys,
Of an idealized court.

Ecclesiastic assumption,
Persists of the ancient claim
Of mystical authority
To rule—in Deity's name.

Fostered ancient superstitions,
Are their constant stock in trade;
Jealous of the hither progress,
Scientific thought has made.

CVII

Scientific thought has passed them:
Nature's laws are—surely known:
Human-Nature is revealing—
Man's Mind,—Ethics Only—Throne.

Not of person, but energy,
Appears the source of fearing,—
Infinite in diversity
Of forms, is its appearing.

High, above all sense, and deeper;
Wide,—beyond exploration;
The universal energy,
Conditions all creation.

Polarity its principle;
Hence, gravitant its forces:—
Chemical its affinities,—
Tending to static courses.

Condensation, founds the basis
Of physical relation:
Life-forms appear,—renew the earth,
In terms of filiation.

Earth's response to solar wooing,
Generated primal life,—
Spontaneous activity,—
Persistent 'mid nature's strife.

Energy in Man arising,
Generates self-government.
Man domesticates nature's force;—
Psychic force is dominant.

Itself ever,—is The Unknown;—
Even in self-consciousness;—
Where as self and—self-directing,
It appears;—to curse,—or bless.

Reacting on environment;
Drawing from it subsistence;
The plastic force of life, appears
Triumphant o'er resistance.

CVIII

Countless ages, have given life
Infinite variation;—
From minute vegetal spore,—
To psychic cerebration.

Life-energy embodies life
In terms of generation:
Adaptation to conditions,
Determines its progression.

Nature is man's educator;—
The source of conscious being:
Till he grasps his situation,
Servile fear rules his seeing.

Man cannot conceive of person,
But in terms of conscious self;
While self cannot develop force,
But in terms of nature's wealth.

Nature is paradoxical
In all manifestation.
Early views were superficial,
Lacking investigation.

Necessities awaken thought;
Develop mental yearning,
To know the laws of human life;
The facts of its concerning.

Yet have nature's parsimony,
And selfishness' confliction,
Driven men apart for substance
Mental progress' constriction.

Nature is multiplication,—
Regardless of its factors:
Life-forces evolve from within,—
Becoming life directors.

All the forces of conscious life;—
Embodied correlation;—
Incessant press every claim,
Of feeling and sensation.

CIX

Telic Force is Human Nature;—
Designing Intellection:—
Instinct evolving as reason,
Discerns human relation.

Intellect is all unmoral;
Its province is dominion;—
Regardless of rights of others,—
It plumes its lofty pinion.

Mankind's advance is of numbers,
Striving for sustentation;
In mutual environment,—
Adapting to condition.

Laws evolve of adaptation;
Through mutual surrender
Of all predatory practice;
Each becoming defender.

Economy of government;
Mutual recognition
Of the rights of all the people;
Improve the aggregation.

People,—synthetic genesis,—
Not mechanical mixture
Of antagonistic races,—
Make State a constant fixture.

CX

Nature offers no suggestion
Of a design in movement:
Adaptation to circumstance,
Conditions Man's improvement.

Design involves a designer;—
Thinker, evolving a plan:—
It implies a limitation
Of purpose,—in terms of man.

It negatives universal
In nature,—and in our thought:
Regardless of Nature's method,
Objectified self is taught.

Theology—psychology
Is,—in objectified form.
Ambition here,—to govern race,—
Exalts mystery as norm.

Superstition claims dominion,
Based on ancient tradition;—
Institutions' organic trend,—
Forestalls psychic decision.

Organization's ancient force,
Condemns independent thought;
The orthodox fence encloses,
Alleged—truth,—that—may be taught.

CXI

Outside, all thought is infidel;
Fitted for inquisition;—
Precursor of the fires of hell,—
God's final disposition:

Transfer of man's vindictiveness;—
That knows not love nor yearning,—
To eternal;—a jealous God;—
In vengeance ever turning.

Scientific knowledge prevails
Over the thought subjective;
Nature's laws declare dominion;
Science discerns objective.

Psychic force is self-adaptive
To environment's demand:—
Developing,—it overflows;—
Rises to supreme command.

Intellection, reason, judgment;—
The triunity of mind,—
Discern nature's laws and method;—
Manhood—Sovereign,—we find.

Not design but adaptation,
Marks the hither course of race:
Designs have had limitation
To part, method, time, and place.

CXII

Adaptation is the law of life;
Universal principle;
Ever assuring progression;—
Life, is force—invincible.

The theological assumption,—
Personal ruler—supreme,—
Conveys its own refutation;
As primitive manhood's dream;

Evolved of ancestral spirit;
Personified tribal thought;
Character of people,—ever
Reflected—the gods they sought.

Generations' evolution;
Tribal unification;
Ambition to grasp dominion;
Evolved deification.

In all ages, the social life
Has domesticated man,—
Developing the ethic force,—
As ye would—that do again.

Religious bodies have absorbed
Some of the racial spirit;
Hence their symbols somewhat improve
Spite of early demerit.

CXIII

Jesus attained freedom of mind;
Man's generation of thought.
Self-genesis of character;—
Is the lesson that he taught.

He based his teaching in nature,
And in the family life;
Idealized relationship,—
Of children,—husband, and wife.

The ages that have succeeded,
Give deep meaning to his truth;
That man becomes self-sovereign,
When true to the mind of youth.

His deified memory is
Ecclesia's confession,—
That manhood completes mind cycle;—
All person of—its vision.

Faithfulness to self-conviction,
Dates self-sovereignty of man:
Yourself, facing; live your selfhood;—
True to self;—is vital plan.

The Resident Forces of Life;—
Potential in psychic soul;
Of correlate human-nature:—
Characterize God:—the whole.

CXIV

Aggregations' adaptations
Merge into social spirit;
The foundation of sentiment,—
Discerning vice and merit.

The desire of adaptation,
In life's social relations,
Is the adjusting principle
Of multiplied vocations.

Higher, psychic units appear;—
The force of aggregation,—
Dominating human movements
In church, and state, and nation.

Within, without,—the principle
Adaptation,—conditions
Social thought and activities;
Determining positions.

Principle of adaptation
Refutes theories of man:—
Cosmic force is universal,—
Conditioning all his plan.

Life forces evolve of nature;
Subsistence is of the earth;
Ever ready to swallow life,—
From the instant of its birth.

Nature's function generates life;
Prodigal of production:
Life's problem is adaptation,—
To save self from destruction.

Advantageous adaptation
Is to life-force essential;
Conquest of the environment,
Breeds constant differential.

Thus higher forms of life appear,
Of nature's variation;
Subsisting on the lower growths,—
A ceaseless evolution.

That life advancement is assured
By constant domination,
Of higher force o'er lower forms,
Is nature's demonstration.

Human life is no exception
To biologic action;
Though psychic elements, widen
The doom,—or benefaction.

Humanity attains to purpose;
Instinctive, social, racial.
Intellection surveys nature;
In Man Mind finds initial.

CXV

Intellect is the director
Of purpose in the mind of man:
Indirection its distinctive;
Formulating thus its plan.

Telic theory of nature;—
Person,—unit of its scope;
Is foil for like human ruler;
Tyrant, Emperor, The Pope.

Supreme vault of man's ambition,
Demands back-ground of relief;—
Hence,—a tyrant god,—demanding
Blood of Son,—Base of belief.

Highest psychic problem, ever
Is mutual relation:
Organization,—Government
Is Man's deification.

Mind's awakening was wonder;
Men were ruled of servile fear;
Nature's forces were all alive;
Gods and fiends were ever near.

Ceremonial observance;
Mystical forms and motion,
Engaged the imagination;—
Frenzy was deep devotion.

CXVI

Keeping pact with superstition;—
Ambition's militant force,
Has preyed on ignorant weakness,—
Throughout humanity's course.

Superstition,—inducing fear,—
Was early force of ruling:
Rapine, slavery, taxation,—
Characterize man's schooling.

In morning life,—feeling his way;
Man's fears were in ascension:—
He wanted little more than food,—
So small his comprehension.

Whoever captures law of mind,
Takes all in man's devotion;
Enslaves the native law of self;—
Victim of tyrant's notion.

Genius of organization,
Removes childhood's native base,
Of personal character rule;
To priestly records of race.

Ethical basis is declared
Foreign,—to life's conscious thought;
Supreme jurisdiction o'er life,
Is claimed by Church, and is taught.

CXVII

The crime of all the past ages;
Has been, stealing Manhood's God,—
Of character, and, destiny;—
To trade in,—as flesh and blood.

This is the original trust,
Out of which tyranny grew;—
Staging God;—A Tyrant—apart;—
Propitiation,—His due.

But ethical force of justice,
Evolves of Man's oppression:
Reaction of the social life,—
Driven to desperation.

Universal sense of Justice,
Fades the Theologic Thought;—
Divine Right of Priests and Kings;—
That, for ages,—has been taught.

Priest, politician, plutocrat;—
Three in one and one in three;—
In their demands of submission,—
They unitedly agree.

Yet Jehovah,—the Eternal
Righteousness, Justice, and Truth,—
Appears not in their characters;
Who should ever guide the youth.

CXVIII

Thus Theology, has broken
With consensus thought of race:
Superstition;—(Stand and wonder),—
In thoughtful minds has no place.

Religions are conservation
Of the effete, outgrown past;—
Condemning free, personal thought;—
Claiming credence,—first and last.

They condemn senses and reason;
They transcend the realm of thought;
They reverse life and death's meaning;—
Superstition they have taught.

Doctrine of design's fruition,
Is but dramatic display
Of energy of government:—
Ideal future holds sway.

Industry's interdependence,
Liberates racial spirit;—
Psychic energy of justice:—
Wise Men may well revere it,—

The Ethic Force,—Human Nature;—
Commanding all before it:—
Conservator of human weal;—
Fools fear, and Wise adore it.

Socialistic Labor Unions;
Confliction—in all its forms;
Scientific seekers of truth,
Proclaim Justice,—born of storms.

CXIX

Whatever Man believes of life,
Contrary to right reason;
Is superstition crude and old,—
Binding Mind to self-treason.

All of so-called, Search after God,
Has been Man's search for Selfhood.
All that a man hath will he give,
For the supreme,—esteemed—Good.

Primitive Man's sub-conscious thought
Was his own revelation;
Phantoms, dreams, intoxication,
Were spirit attestation.

Growing knowledge has refined
Old superstitions' features;
But the view-point, is yet the same,
Of Bishops, Priests,—and Preachers.

Religious thought yet builds upon
The old-time superstition,
Wedded to governmental forms;—
Absolute Institution.

CXX

Two names of ancient times appear,
Who found the Self,—the Manhood;—
Socrates, and Jesus;—Accursed;—
Religion builds upon blood.

Fathers, respectively, were they
Of Manhood's thought and vision:
Philosophy, and life they taught,—
Based upon mind's decision.

Religion utilized their fame,
To capture mankind's esteem;
Reversing all their induction,—
That Self,—Person,—is supreme.

Character was their constant theme;
Personal their dictation:—
Soldier-citizen,—Carpenter;—
Never priestly vocation.

Let Socrates' philosophy;—
Jesus',—true manhood teaching,—
Revert to schools and industry;
Freed—superstitions' preaching.

Psychic evolution of Man,
Fades the theologic thought;—
Man knows himself, his sovereign;—
Manhood;—Fountain of life—sought.

CXXI

Psychic force of understanding,
Is personal, supreme rule;—
Ever manhood's true objective;
Product of industry's school.

For right understanding is truth;
Nature harmonized to man:—
Selfhood rising to dominion,
Of self is personal plan.

Man now, himself, is sovereign
Of self, for good, or evil;—
Nor reckons with another god;
Need fear no mighty devil.

Man may forfeit sovereignty,—
To error, falsehood, passion;
And grovel on through life; slave to
Transgression and—confession.

Appetites, instincts, all confused,
Strive each to be the master;
For selfhood must have a leader,
To welfare, or disaster.

Man's remnant understanding yearns
Some hope of sure foundation,
For selfhood self-abdicated;
Driven to desperation.

CXXII

Tyrant minds have captivated;
Utilized moral conviction;
Have built theologic conscience,—
On Jesus' crucifixion:—

All factors were incorporate,
Of absolute government
Within a three-fold deity;—
Petrine line should represent,—

Invested with authority,
Regnant, penal, judicial;
To the exclusion of others—
Earthly or celestial.

The whole structure was built upon
Physical resurrection—
Of Jesus;—Report of women;
Who told both Peter and John.

Displaced was the early Gospel,
Character resurrection;—
Personified in Jesus' life;
The theme of Paul's instruction;—

By claim of unshared dominion;—
In heaven and on the earth;—
All on the plane of sensation;
Wonder-story,—Jesus' birth.

Only absolute rule was known:—
But this,—came down from heaven:—
Believe, submit to be baptized;
All sins are thus forgiven.

Should one yet sin, the sacrifice,
To priesthood is committed;—
In Mass, appears the flesh and blood,
Whereby sins are remitted.

Such a system, could not but grow;
Superstition its leaven;
Compromise was its policy;
Submission insured heaven.

It is time that protest be made,
Against one-time Protestant;
Theology of dark ages,—
Here finds ablest assistant.

CXXIII

Righteousness, is personal life;—
Religion is government:—
First, bases in freedom of thought;
The second in—suppressment.

Autocratic ruler combines
All departments and function;—
Legislates, judges, executes,—
Bound only by compunction.

Continued tyranny evolved
Subjective thought,—such is God;—
Three persons in One,—one in three;
Atoning to sel(f) (ves) in blood.

The thought is of the absolute,—
The Papal,—jurisdiction:—
World-wide, Unquestioned dominion;—
Based on God's crucifixion.

God's justice required perfect fear,
Of early, primitive, Man,—
And all descendants begotten,
Since God made his mighty plan,

Which no Jew,—not even Jesus,—
Had ever heard of or known;—
But,—which came into existence,—
Pari pasu, with Pope's throne.

This,—the theology that bred
Superstition's dark ages:—
Dungeons and fire for thinking men;—
Suppression of the sages.

CXXIV

Both the Bibles,—in arrangement,
Are priestly, political;—
Prophets' righteousness, hidden by
Dramas hypocritical.

Evolutions of the ages,
From astrology's dim archs;
Sun, moon, and zodiac signs;
Abram, Isaac,—patriarchs.

Descendants, that as stars shall be,—
A galaxy of heaven:—
Condition,—Yahwe—Divine;—
Who,—Rule to priests had given.

Overflowing moral products;—
Of former prophets' teaching;—
Appeared in nation's later life,
In rural prophets' preaching.

Destruction of Jerusalem;—
With it went priestly power;—
Banished bands of Jewish faithful;
Brought righteousness to flower.

Scattered,—in every nation,
There were prophets indeed;—
Heedless of racial boundaries;
Thoughtful of all human need.

Psychical polarization,
Evolves organization:
Dominion is human-nature;—
Priestcraft cornered salvation.

Compromise within the Godhead,
As in Persia, Egypt, Greece;
Separated Jews from Christians;—
Separated both, from peace.

Traditions were now demanded,—
Filled with domestic features,—
Admitting all superstitions;—
As themes for Gospel preachers.

CXXV

Twelve apostles Jesus must have;—
The tribal evolution:
Law and Prophets must point to him;—
He,—to Papal concession.

Documents must date condition,
Of Peter's Great Commission;—
Show that unquestioning belief—
Submission;—buys remission.

The hopes of life, recede from life,—
The range of mind's conception;
Purgatory, Heaven, or Hell;
Spirit,—person's—condition.

Money wins eternal credit,—
To Church, or Priesthood given:
Even the thief gains Paradise;—
By Prayers and Masses, shriven.

CXXVI

Pope's plenary claim rejected,
Theology was retained.
As sacramental blood of Christ;
Pagan, blood-offerings maintained.

Papal documental writings,—
Protestant's foundation;—
Emphasize Jesus' submission;—
That He was God's oblation.

Only, leaven of truth retained;
Of prophetic instruction;
Reenforced with effrontery,—
Propagates Church assumption.

Democracy cannot be taught,
From autocratic ruling;—
Nor manhood independence sought,—
Of Papal doctrine's schooling.

Preaching now is largely echo,
Of men's voices,—long-ago;—
Its theology has faded:
Thoughtful men know—this is so.

Jesus stood for personal thought;
Against old-time subjection;
For this alone his blood was shed;
To assure thought constriction.

CXXVII

Nature's laws are universal;
Principle and law are one;
Experience is coition,
Out of which knowledge is born.

Every cognition of mind,
Continges natural law;—
Of the facts of understanding,—
One may clearly say,—I saw.

Nature subsists,—matter, and mind;—
Mind,—in plastic solution,—
Wherein the self, discerns not—self,—
Thus avoiding delusion.

In the perceptive faculty,—
Man appears;—true Person,—
Discerning—Self's relationship
To Nature,—in reversion.

Every concept of the mind,
Permeates of perception:
Matter and Mind are sum-total
Of all—Nature's concession.

If perception is fact apart
From self of mind—conceiving;—
Conclusion, is objective truth,—
Commanding Mind's believing:

Truth of common understanding;—
Distinct from fancy's fiction;—
Universal to other minds;
Compelling thought conviction.

If conception is pervaded
But by perceptive feeling;
The resultant is subjective,—
Mental status revealing.

It is not real to others;
In fact, has no existence:
It can only appear the truth,
On like feeling's subsistence.

Even then there's no deduction,
But of man's common nature;
United in birth and breeding;—
Hence too in mental feature.

Here we find the true condition
Governing education:
Concept;—of fact-percept, science:
Of feeling revelation.

But the truly human feelings
Are of social relation:
Subjective thought makes family;
Society;—the nation.

CXXVIII

While all man's being thrills the life
Of the immortal ages;—
Psychic force revolts cessation;
Onward ever—its stages.

Yet mental life is but the now
Of attention's direction;
And our present awakedness,
Is constant resurrection.

Willing, at night, we yield our life;—
Joy to be free from dreaming;
Free a burden,—subconsciousness;—
When life is in death's seeming.

Our lives arise, in our children;
Varied in their potential:—
Life is principle of nature,
But transiently, provincial.

Life has never grasped tomorrow;
Nor held grasp on yesterday:
Whatever joy,—or the sorrow;
Life is only Now,—today.

CXXIX

God is the mind's subjective thought;
The Self's subjective feeling;
Evolved of the subconsciousness;
Its images revealing.

Present to man in his slumbers,—
When sense and reason repose;
While time and space have disappeared;
Then;—but subconsciousness knows.

Thus man is free from the body,
And knows not the weight of care;
Nor needs material substance:—
Has no desire nor prayer.

The great divide exists no more;—
No friends have passed from vision,—
Nor crossed the sea, beyond his ken:—
He's dwelling in Elysium.

He wakens to the world of sense;—
Reviews subconsciousness' weal:—
Where have I been,—What Have I seen?—
Surely,—The land of the leal.

Thus,—Out of mind's subconsciousness,
Creates new scenes,—and dwelling;—
Where old-time friends are united:—
Life's joys are ever welling.—

The Fathers have passed on before;—
The early dead are not lost;—
Their Protector will he adore,—
Till he join the mighty host.

The inspiration of the thought,
Unites the generations,
In racial hope of childhood life;
The new,—the re-creations.

Objective thought has never crossed;
Nor may e'er cross the border:—
But life,—of the generations;
Grows better, clearer, broader.

Out of life's onward relations;
Man conceives his ideal;
Expanding his subconscious thought
Objectifies it real.

CXXX

The Christian Church is legatee
Of the ancient religions;
The blending of religious thought;
Of many distant regions.

Jewish monotheistic thought;
With Persian dualistic;
Buddhism, with ascetic virtues;
Merge into Papalistic.

The moral teachings of Jesus;
His tragic crucifixion;
Combine with the Jewish prophets,
And sacrificial diction.

Religion's terminology,—
Of sacrifice and giving;—
Gave emphasis to cruel death,—
Rather than righteous living.

Many deities abounded;—
Only divine ones had claim;—
They could only be confounded,
By One,—of the supreme name.

Buddha had gained the realm of Brahm,
By purgations ascetic;
Had triumphed over fleshly lust;
To highest rank prophetic.

(Who reads his life, and Gospel John,
Will note the correspondence;—
While story of nativity,—
Gives Jesus preponderance.)

The magi, too, gave royal gifts,
To Babe,—the star had pointed;
While chief priests and rulers attest,
Birth-place,—of Lord's Anointed.

All the wealth of Jewish Scripture;—
All Jehovah's ancient fame;—
Were attributed to Jesus;
Claimed,—as designed,—in his name.

CXXXI

Triad gods of eastern nations,
Were absorbed in triune One;—
Who had become very God-Man;—
In the person of His Son.

All the feasts and fasts of nature,
From the dawn of history;
Were transferred to Jesus;—
Ceremony's mystery.

Blood-feuds of all former ages,
Were refined;—New covenant
Witnessed in Holy Communion;—
Absolved,—in blood-sacrament.

In early ages fierceness ruled;—
Forcing fear on the masses;—
Tyrants' ideal deities,
Were of blood-thirsty classes.

Nature's self-enforcement, hunger,
Compelled industry's movement;
Developing new relations;—
Gods, too,—made like improvement.

Roman conquest of the nations,—
Universalized the scope
Of thought,—of rule by psychic fear;—
World-wide dominion of the Pope.

CXXXII

Witness psychic evolution;—
Government creating God;—
Image of world-rule ambition;—
On terms,—Submission,—or Blood.

Then the God ideal halted;
Absolute Institution;
Eternally leased to priesthood;—
Vice-Gods in retribution.

God had centralized mankind's rule
In One historic, God-Man,
Who appointed one Successor,—
To enforce his ruling plan.

These thoughts of God are subjective;—
Projections of Man's ambition;—
To establish fear-taxation,
Upon world's superstition.

The predatory type of man,
For ages has had inning;
Understanding's slow advancement,
Dates New Era's beginning.

Only force of understanding,
Can supplant superstition.
Universal intelligence,
Must cope with politician.

CXXXIII

Jewish history is focal
Of Christian dispensation;—
Fusing ancient psychical thought,
Into an Institution;

Recognizing and refining
Every superstition;
Claiming absolute thought-control
On pain of inquisition.

Its earliest fruits were Jewish:—
Ethical resurrection;
Personal unit,—character,—
Outliving Man's destruction.

Later,—descends to plane of sense;
Local, and political;
Jesus,—of the Jewish people,—
Becomes,—God's Antitypal.

The Gospel,—appealing to sense;
Absorbs early construction;
Also, the claims of other gods;—
In theme of resurrection.

Its fruition is pushed beyond
This life;—mind's limitation;—
To a future life eternal,
Of torment,—or salvation.

CXXXIV

Selfishness was its basal thought,—
To minds of men presented;
Priesthood held all prerogatives;—
Before cross,—men repented.

The theological conscience,
Based in Jesus' suffering;
To placate a God of justice,
By a God-Man offering,

Could yield only servility;
Narrow personal scheming,
To gratify selfish desires,
While Christ paid Man's redeeming.

Feelings were made center of thought;
Beyond life,—Life's Ideal:—
Submission the chiefest duty
Human life is unreal.

The leaven of those dark ages,
Yet pervades religious thought;
Three-fold Godhood,—and atonement;—
With blood,—future life is bought.

Knowledge of self, and Nature's laws,
Develops understanding:—
Psychical force governs feeling;
Life's varied course commanding.

CXXXV

Potential Manhood was supreme
Vision—of early sages.
The clarifying intellect,
Discerns life's later stages.

Organization's varied forms
Conserved thought's early features;—
Now,—enlightened understanding,
Supplants mystical teachers.

Nature is now in the open;
Its ambuscades all lifted;—
Face to face,—Man faces Man;—
Psychical thought has shifted.

The Final Cause is now enthroned,—
Of all deities' seeming;—
Intellect is supreme of Man
Ever;—in his redeeming.

Intellect is psychical force;
Personal;—potential;—
Ruling nature;—passions of men;—
Commanding Reverential.

Its lower planes, are craft, cunning;
Void of true social feeling;
Arrayed ever to destruction;—
Life's advancement concealing.

In its onward evolution
It has organized mind's fears;
Products of its subconscious thought;
It has governed smiles and tears.

Intellect,—in obscurity
Has developed Seers—Sages;
Whose wider, human thought survives;
Enslaved by craft for ages.

Economic demands of life
Evolve force democratic;—
Nature determines boundaries;—
Curbs intellect erratic.

Universal intelligence;—
Knowledge of Man, and Nature;—
Rules perception a final cause;—
Guiding the living creature.

Perceptive intellect evolves
Human, social relations;—
Democracy of ethical thought;—
Over all Life's vocations.

It must have broad-minded Leaders,—
Discerning evolution
Into democratic ruling;—
To avert revolution.

CXXXVI

Consensus of Mind has outgrown
Creeds and Dogmas,—of ages.
Leading-strings are now hindrances,
To Manhood's onward stages.

The Church has looked ever backward;
Tied back to old tradition;—
Lauding three-fold foreign Ruler;—
Redeeming from perdition.

The Church, and Word, become fetich,
Of God's presence and power;
Representative Dominion;—
Through Clergy,—of His dower.

Childhood is taught superstition;—
Dwarfing,—to Manhood's estate;—
Forestalling the understanding,—
Nature rules inviolate.

Mere segmentary truth is taught;
Rejecting universal;
Freedom of scientific thought
Of life, is deemed pervertial.

Moral instruction of children
Should be example, and truth
Of life, in social relations
Of family and of youth.

Moral obligations evolve
Of the consciousness of mind.
Science and Morals are at one;
Duty is not hard to find.

Mind can base no concept of life,
Apart—its embodied bounds;—
Subjective fancy that men do;
Knowledge of Nature confounds.

CXXXVII

What of the mighty, surging Now?—
Product of all past ages;—
What of psychic force evolving—
Living—in Human Pages?

Synthetic Genesis' cycle,
Has evolved Intellection,
To direct dynamic desires:—
What shall be its direction?

It has harnessed nature's forces,—
Evidencing wise design;
Making the world a neighborhood;—
Mankind—Neighbors;—Yours and Mine.

It has developed industry;
Art, science, trade, invention
World-wide;—of human endeavor.
What—of the Church's contention?

Nothing can bridge the wid'ning gulf;
Intellect's—thought's—contention;—
But honest churchmen's concession;—
Church, too,—is Man's convention.

It is time to scrap the outgrown
Of traditionary thought;—
Psychical adolescence's age;—
NOW,—Let living truth be taught.

Let pulpit become a forum;
Dealing with understanding;
MAN—must enthrone Justice and Truth;—
Ethical Force commanding.

Mind cannot conceive future life,
But that of generation.
Concept cannot transcend percept;
NOW, IS MAN'S DAY,—of salvation.

CXXXVIII

Theology of Religion;
Is Monarchy absolute;—
Dwarfing the moral faculties
Ever;—to ensure tribute.

Temples of sectarian gods;
Of wealth and fashion the home;
Do not impress the thoughtful mind;
Proclaiming a life to come.

Nor can vast vested Equipments;—
Fruits of the People's earning;—
And all dogmatic assertion,
Stem the tide that is turning.

Righteousness, Mercy, Truth, To Man
Are Jehovah, The Eternal;
Evolving Human Brotherhood;
Man's Resurrection Vernal.

THE RESIDENT FORCES OF LIFE,—
In process of unfolding,—
Account for all the past of Race;
For all—of Our beholding.

CXXXIX

Future of race ever depends
Upon the Leaders of Men;
Intelligence determines right;
Fear will never rule again.

Inventions now necessitate
Intelligence's diffusion
To earth's remotest boundaries;
Retiring past illusion.

Man has liberated forces
Destructive of endeavor.
Ethical Thought, Race must enthrone,
Or Freedom fails forever.